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"Banhi" (P)	Calcutta	Monthly	Lakshmi Narayn Beshovna Hindu
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S D Miller C. Steel as 65 AAC	Nadia	Do	Kaviraj J. K. Bay, Hindu, Brahmin ; 6,000
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THE WAY WAS A	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui; 500
19 1 1 1 mm		Do	J. M. B. Dunean 5,800
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27	Bongali-continued. "Bangabandhu" P)	Dasca	75 (0)2 (Monthly	•	Ishan Chandra Son, Brahmo; age	1
48	"Bangadarsan" (P)	Calcutts	4	Do		Sailes Chandra Manuales, Rindu, Brahmin ; age 43 years,	
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83	"Barical Hitaishi " (N)	Berical:	• •••	Weekly	•••	Durgs Mohan Son, Hindu, Baidya;	对 。所谓"我"。
84	"Basumati"(N) satad)	Calcutta	•••	Do.	•••	Sasi Bhushan Mukherji and Haripada. Adhikary; age 48 years.	[50] 10,
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88	"Bharat Chitra" (N)	Do.		Weekly	•••	Pran Krishna Pyne, Hindu, Brahmin	
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11	"Bhisak Darpan" (P)	ternil') aviore (Do.		Rai Saheb Giris Chandra Bagchi	Wash "
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6	"Bikrampur" (P)	Mymeneingh		Do.		Jogendra Nath Gupts, Hindu, Baidya;	
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30	"Chikitsa Tatva Vijnan" (P)	Do:	•••	· Bo.	•••	Binode Lal Das Gupta, Vaidya ; age 89 years.	get, u te	ŝ
1	"Chinsura Vartavaha" (N)	Chinsura		Weekly	•••	Dına Nath Mukherji, Brahmin ; age 48 years.	1	,0
2	" Dainik Chandrika " (N)	Calcutta	•••	Three issues		Haridas Dutta, Hindu, Kayastha;	dat " 1	,ë
33	" Dainik Basumati" (N)	Do	•••	Daily 77	•••	Sasi Bhushan Mukherji; Hindu; Brahmin; age about 48 years, and others.	1." 1	,3
4	" Dacca Prakas " (N)	Dacca	•••	Weekly	•••	Mukunda Vihari Chakravarty, Hindu, Brahmin ; age 49 years.		8
5	" Darsak " (N)	Calcutta	•••	Do.	••	Satis Chandra Bhattacharji, Brahmin; age about 39 years.		2
6	"Dharma-o-Karma" (P)	Do	•••	Quarterly	•	Sarat Chaudra Chowdhuri, Hindu, Brahmin.	1,000 to 1	l,
7	"Dharma Tatva" (P)	Do	•••	Fortnightly	-	Vaikuntha Nath Ghosh, Brahmo		1
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9	"Diamond Harbour Hitaishi"	Diamond Harbour	•••	Weekly	•	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 62 years.	3	J
0	"Dhruba" (P)	Ditto	•••	Monthly	•••	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.		4
1	" Education Gazette " (N)	Chineura	•••	Weekly	•••	Kumatdeo Mukherji, Brahmin; age	1831 ** 1	,1
3	" Faridpur Hitaishini " (N)	Faridpur	•••	Do.	•••	Raj Mohan Majumdar, Hindu, Vaidya;		•
3	"Galpa Lahari" (P)	Calcutta	•••	Monthly	•••	Juanendra Nath Basu, Hindu, Kayastha; age 36 years.	42 " 1	
6	"Gambhira" (P)	Malda	•••	Bi-monthly	•••	Krishna Charan Sarkar, Hindu,		8
5	" Gaud-duta " (N)	Do	•••	Weekly	•••	Teli; age about 28 years. Krishna Chandra Agarwallab, Hindu,		4
8	"Grihastha" (P)	Oaloutta		Monthly	•••	Baidya. Sarat Chandra Dev, Kayastha; age 56		1
7	"Hakim" (P)	Do:	***	Do.	•••	years. Masihar Rahman, Muhammadan ; age		•
3	"Jangipur Sangvad" (N)	Raghunathganj	•••	Weekly	•••	Sarat Chandra Pandit: Hindu,		1
)	"Sri Gauranga Sevaka" (P)	Murshidabad	•••	Monthly	•••	Arahmin, Lalit Mohan Banerji, Hindu, Brahmin;		6
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3	"Hindu Sakhá" (P)	Hooghly		Monthly		Raj Kumar Kavyathirtha, Hindu,	alf " G	5
3	"Hitavadi '(N)	Calcutta	and the		•••	Brahmin. Manindranath Sasu, Hindu, Kayastha;	11."	
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86	" Homeopathi-Prachar" (P)	Calcutta	-	Monthly		Probodh Chandre Banerji, Hinde, Brahmin; age 40 years.	300 ·	. 1
86	"Islam-Abha" (P)	Dasca		Do.		Sheik Abdul Majid	3,000	, 1
97	" Islam-Rabi " (N)	Mymonningh	•••	Weekly		Maulvi Nasienddiu Ahmed, Musul. man ; ege about 36 years.	THE REPORT OF THE PARTY OF THE	
88	"Jagat-Jyoti" (P)	Calcutte	-	Morthly	••	Janutana Kaviraj, Buddhist; ago 46 years.	700	
80	"Jagaraa" (M)	Begorhet	•••	Wookly	•••	Amarendra Nath Bass, Hinds, Kayastha.	About 300	
90	"Jahaanabi" (P)	Oalcutta		Monthly	•	Sudhakrishta Bagchi, Hindu, Brah	900	
01	" Jangipus Sangbad" (DT)	Marchidalad	•••	Weekly		min ; age 80 years.		
93	"Jamabhumi" (P)			Do.		Jatindranath Dutta, Hindu, Kayastha age 31 years.		
98	"Jasohar" (N)	Jesson	•••	Weekly	•••	Ananda Mohan Chaudhuri, Hindu	680	
94	"Juliak" (P)	. Seetipor	•	Monthly	•••	Kayastha. Jnananda Pramanik, Brahme; age 8	500	
95	"Jugi-Sammilani" (P)	· Comilia		Do.		Radha Govinda Nath, Hindu, Jugi		
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96	"Jyoti" (N)	st showed	•••	il-trasing	•••	age 46 years.		
97	"Kajer Loke" (P)	Calcutta	-	Monthly	•••	Saroda Prasad Chatterji, Brahmin age 47 years.	350	
98	"Kalyani" (N)	Magera	•••	Weekly	•••	Bisweswar Mukherji, Brahmin; ag	e) 600	
99	"Kangal" (P)	. Calcutta	•••	Monthly	•••	Akinuddin Pradhan, Muhammedan age 20 years.	; 100	
100	"Kanika" (P)	Murshidabad		Do.	•••	Umesh Chandra Bhattacharya, Hindu Brahmin; age 88 years.	150	
01	"Karmakar Bandbu" (P)	Calcutta	•••	Do.	•••	Banamali Seth, Hindu, Swarnekar age 48 years.	; 500	
08		Barisal	•	Weekly	•••	Pratap &Chandra Mukherii, Hindu	500	
108	"Kayastha Patrika" (P)	Calcutta	•	Monthly	•••	Brahmin; age 69 years. Upendra Nath Mittra, Hindu, Kays	750	
104	"Ehelnavasi' (N)	Khulna	••	Weekly	•••	stha; age 33 years. Gopal Chandra Mukherji, Hind	350	
106	"Krishak" (P)	Calcutta		Monthly		Brahmin; age 53 years. Nikunja Behari Dutt, Kayastha, age 4	4	
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107	A Taball Step S	Da	••			Nisi Kanta Ghosh, age about 45 year Mathura Nath Nath, Christian; ag		
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11	0 "Mahila" (P)	Do	•	. Do.	•••	Revd. Braja Gopal Neogi, Brahmo age 59 years.	300	
11		Do	•	. Do.	•••	Miss K. Blair; age 60 years	500	
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13	Bengali—continued, "Mahisya Samaj" (P)	Deces for		Monthly		
13	"Mahisya-Surbid" (P)	Diamond Harbos	 17	Do	Narendra Nath Das, Hindu, Kaivarta Haripada Haldar, Hindu, Kaivarta	
5	"Malancha"(P)	Calentia		Do.	age 81 years.	
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6	"Malda Samachar" (N),	Malda	•••	Weekly	Brahmin. Chakravarty, Hinda,	1
7	"Malancha"(P) "Manasi" (F)	Do	•••		Kali Presenna Das Gupta	
3	Construction of the Albert	No a handle growth	••	Do.	Bubodh Chandra Dutt and others, Hindu, Kayastha; age 39 years.	3
)	" Mandarmala" (P)	10 Do. 100	•••	Do.	Brahme; age about 56 years.	
)	"Medini Bandhah" (N)	Midnepare		Weekly	Gossaindas Karan, Hindu, Sadgope ;	
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l		Contei	•••	Weekly	Madu Sudan Jana, Brahmo; age 46 years.	
	"Nirjhar"(P)	Calontto	•••	Quarterly .	Sris Chandra Ray, Kayastha; age	
	"Noskhali Sammilani " (N	Noskhali Town	-	Weekly .	. Fasiar Rahman, Muhammadan; age	
	" Pabna Hitaishi " (N)	Pabna	•••	Do, .	Basanta Kumar Vidyabinode Bhatta-	
	"Pakshik Patrika" (P)	Serampore			charyya, Hindu, Brahmin.	
		The state of the s		-oundariA	Kayastha; age 35 years.	
	"Pallivashi" (N)	Kalna	•••	Weekly	Sasi Bhusan Banerji, Hindu. Brahmin; age 49 years.	
-	"Pallivarta" (N)	Bongong	•••	Do	. Chara Chandra Roy, Hindu,	. 4
	- ampair (2°)	Calcutta	•••	Monthly .	Kayastha; age 48 years. Rejendra Lal Mukherji	
1	"Pateka" (P)	Do	-	Do	Hari Cheran Das, Hinde, esspender by easte.	6

No.	Name of publication.	Where published.	Edition.		Name, caste and age of Editor.	Circulation	N	0.
	Bengali-continued.				Acordings-glama		-11-	1
141	Prabahini (N)	Calcutta	. Weekly		Amarendra Nath Ray, Hindu, Baidya; age about 27 years.		000	173
143	"Prachar" (P) what	Jayanagar	Monthly	****	Revd. G. C. Dutt, Christian; age 47 years.	** 'Y	400	173
148	"Praja Bandhu" (N)	Tippera	Fortnightly	•••	Purns Chandra Chakravarti, Kaivarti Brahmin; age 31 years.	18 11 83	170	174
144	" Prajapati" (P)	Do	Monthly	•••	Juanendra Nath Kumar	Haller M	760	
145	"Prabhat" (F)	Do	Do.	•••	Devendra Nath Mitra		200	176
146	"Prakriti" (P)	Do	Do.	•••	Devendra Nath Sen		,000	176
147	"Prantavasi" (N)	Netrakona	Fortnightly	•••	Joges Chandra Chowdhuri, Brehmin.		800	177
148	"Prasun" (N)	Katwa	Weekly	•••	Banku Behari Ghosh, Goals, age 4 years.	G AND DEC.	576	178
149	" Pratikar" (N)	Berhampore .	Do.		Kamakshya Prasad Ganguly, Hinds Brahmin; age 66 years.	•	506	179
160	"Pratima" (P)	. Calcutta	Monthly	•••	Hari Sadhon Mukharji, Brahmin age 40 years.		600	180
151	"Prativasi" (P)	Do.	Do	•••	Satya Charan Mitra, Kayastha; ag	•	500	181
163	"Pravasi" (P)	. Do	Do.	•••	Ramananda Chatterji, M.A., Brahmo age 55 years.	1	5,000	188
163	"Priti"(P)	Do	Do.	•••	Pransankar Sen, M.A., Hindu, Baidys	13	800	189
154	"Puspodyan" (P) .	Do	Do.		Juanendra Nath Bose		200	184
166	A TOTAL TOTAL STATE OF THE STAT		Do.	•••	Purna Chandra De, Subarnabanil age 33 years.		300	18
156	"Rajdut" (P)	Do	Do.	•••	Rev. Rasha Maya Biswas, Christian age 31 years.	3.	600	18
167	"Rangpur Darpan" (N)	Rangpur	Weekly	••	Sarat Chandra Majumdar, Hind Brahmin; age 47 years.	u,	400	18
168	"Rangpur Sahitya Parisa Patrika." (P)	ad Do	Quarterly	•••	Pandana Salara Ti	a,	600	18
169		Asansol	Weekly		A REPORT OF A STATE OF THE STAT	23	200	31
160	"Sabuj Patra" (P)	Calcutta	Monthly		Pramatha Nath Chaudhuri, Brahmi age about 40 years.	n.;	,600	1
161	"Sadhak" (P)	Nadia	Do.	••	Satis Observe Winner Winds 7	ai-	200	1
16:	"Sabitya" (P)	Calcutta	Do.	•	Sprock Charden Sameinett	out	8,000	1
16	"Sahitya Parisad Patrika"	(P) Do	Quarterly	a * //a	Mahamahamahama Satia Chan	fra by	1,800	1
16	4 "Sahitya Sanghita" (P)	Do	Monthly		Share Old Transfer	my della	600	
118	6 "Sahitya Samvad" (P)	Howrah	Do.	•	Promothe Noth Sanual Heads D.	ah-	3,000	
16	6 "Saji" (P)	Calcutta	Do.		Kahetra Mohan Gupta		300	
16	7 "Samaj" (P)	Do	Do.	90.	Radha Govinda Nath		700	
ା 10		Do	Do.		Adher Chandra Dec	WY ROLL	450	KENNY -
10	69 "Samaj Chitra" (P)	Daces	Do.		Seti-Ob-Ja- D_		800	
10.00	70 "Samay" (N)	Calcutta	Weekly		Juanendra Nath Das, Brahmo; age	60	700	4
1	71 "Sammilani"(P)	Do	e. Quarterly		Kunja Behari Das, a barber by or	1	200	

No.	Name of publication.	Where published.	Edition	radi	Name, caste and age of Editor.	Circulatio
	Bengali-continued.		•			Par SALAT DE LOS DE LOS SALATON
173	"Sammilani" (N)	. Calcutta	. Fortnightly	••	Kali Mohan Bose, Brahmo ; age about	3 0
173	"Sammilani" (P)	Do	. Monthly	•••	Bijoy Krishore Acharya, B.A., LL.B., Christian : age 46 years.	40
174	"Sandes" (P)	Do	. Do.	•••	l.,	30
176	"Sanjiyani" (N)	Do	Weekly	•••	Sivanath Sastri, M.A., and others	6, 00
176	"Sankalpa" (P)	. Do	Monthly		A CONTRACTOR OF THE PARTY OF TH	2,00
177	"Sansodhini" (N)	Chittagong	. Weekly	•••	Kasi Chandra Das Gupta, Brahmo;	
178	"Santi" (P)	Bikrampur	Monthly		Sachipati Chatterji, Brahmin	
179	" Saswati" (P)	TE outstall will			Nikhil Nath Boy, Kayastha; age 49	60 50
180	" Sansar Suhrid" (P)	Da	Do.	•••	Sarat Chandra Dev, Kayastha ; age 49	- 40
181	" Sebak " (P)	Dacca	Do.	••	Rajani Kanta Guha, Brahmo; age 44	3 9
182	"Senapati" (P)	Caloutta	Do.	•••	Revd. W. Carey : age 67 years	20
183	"Serampure" (N)	Serampore	Portnightly	••	Basanta Kumar Basu, Hindu, Kayas- tha; age 34 years.	40
184	" Sisu " (P)	Calcutta	Monthly	•••	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	40
186	"Saurabha"	Dacca	Do.		Kedar Nath Majumdar	1,00
186	"Siksha-o-Swasthya" (P)	Calcutta	Do.	•••	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	20
187	"Sikshak" (P)	Barisal	Do.		Revd. W. Carey; age 56 years	12
188	"Siksha Prachar" (P)	Mymensingh	Do		Maulvi Moslemuddin Khan Chow- dhury; age 36 years.	1,000
189	"Siksha Samachar" (N)	Dacca	Weekly		Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
180	"Silpa-o-Sahitya" (P)	Calcutta	Monthly		Manmatha Nath Chakravarti	
191	"Snehamayi" (P)	Daces	Do.		Revd. A. L. Sarkar	700
192 4	"Sopan " (P)	Do	Do.		Hemendra Nath Datta, Brahmo; age	250
193	'Sri Nityananda Sebak '' (P)	Murshidabad	Do.		Avinash Chandra Kavyatirtha, Brah- min; age 46 years.	400
94 "	'Sri Boishnav Dharma Prachar'' (P).	Burdwan	Do.		Krishna Behari Goswami	300
95	'Sri Sri Vaishnava Sangini''	Calcutta	Do.		Madhusudan Das Adhikari, Vaishnab;	600
96 "	Sri Sri Vishnu Priya-o. Ananda Bazar Patrika." (N).	Do	Weekly		Rasik Mohan Chakravati, Brahmin;	16,000
	Subarna-banik" (N)	Do.	*Do.	•••	age 52 years. Kiran Gopal Sinha, Hindu, Subarna.	1,000
98	Suhrid " (N)	Bakarganj			banik; age 30 years.	102
	Sumati " (P)	Dacca	Fortnightly Monthly		Rams Charan Pal, Hindu, Kayastha Purna Chandra Ghosh, Kayastha;	431
00 "	Surhid" (P)	Calcutta	Do.		Jotindra Mohan Gupta, R.S., Hindu	800
01 "	Suprabhat" (P)	Do	Do.		Baidya; age 37 years. Sm. Kumudini Mittra, Brahmo; age	

No.	Name of publication.	Where published.	Bdition.		Name, caste and age of Editor.	Oirculation.
	Bengali-concluded.				· Demail to - Need	N.
202	"Suraj"(N)	Pabaa	Weekly	•••	Kishori Mohan Roy, Hindu, Kayastha ; age 39 years.	500
203	" Suhrit" (P)	Calcutta	Monthly	•••	Hari Pada Das, B.A., Brahmo; age 80 years.	3 00
204	"Surabhi" (P)	Contai	Do.	•••	Baranashi Banerji, Hindu, Brahmin; age 46 years.	\$00
205	"Swarnakar Bandhay" (P)	Calcutta	Do.		Nagendra Nath Shee, M.A., gold-	50u
206	"Swastha Samachar" (P) -	Do	Do		Dr. Kartic Chandra Bose, M.B.	4,500
207	"Tambuli Patrika" (P)	Do	Do.		Rajendra Nath Som, Tambuli; age	600
208	"Tambuli Samej" (P)	Do	Do.	•••	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	\$00
209	Tapaban (P)	Do	Do.	•••	Sama Charan Sarkar, Hindu, Kayastha; age 40 years.	700
210	"Tattwa Kaumudi " (P)	Do	Fortnightly	•••	Lalit Mohan Das, M.A., Brahmo; age	500
211	"Tattwa Manjari"	Do ,.	Monthly		Kali Charan Basu; age about 41 years	
212	"Tattwa-bodhini Patrika"	Do	Do.	•••	Rabindra Nath Tagore, Brahmo ; age 52 years.	THE PERSON
213	"Theatre" (N)	Calcutta	Weekly	•••	Moni Lal Banerji, Brahmin; age about 30 years.	10,000
214	"Toshini" (P)	Dacca	Monthly	•••	Anukul Chandra Gupta, Sastri; age	1,266
216	"Trade Gazette" (P)	Calcutta	. Do.	•••	Kamal Hari Mukherji	900 to 1,000
216	"Triveni" (P)	Basirhat	Do.	•••	Satis Chandra Chakravarti, Brahmin ; age 40 years	1 5.2 - 131
317	"Tripura Hitaishi" (N)	Comills	. Weekly	•••	Afasuddin Ahmed	1,000
218	"Uchchasa" (P)	Calcutta	. Monthly	•••	Bhabataran Basu, Hindu, Kayastha; age 38 years.	160
219	"Udbodhana" (P)	Do	. Do.	•••	Swami Saradananda	1,600
220	"United Trade Gazette" (P)	Do	Do.	•••	Narayan Krishna Goswami, Brahmin ;	3,000 to 10,00
221	"Upasana" (P)	Murshidabad	. Do.	•••	Jajneswar Banerji, Hindu, Brahmin;	300
222	" Utsav " (P)	Calcutta	. Do.	•••	Bamdayal Majumdar, M.A., and other	, i 10
223	"Yamuna" (P)	Do	Do.	•••	Phanindra Nath Pal, B.A., Kayastha;	90
324	"Vartavaha" (N)	Ranaghat .	Weekly	•••	Garija Nath Mukherji, Hindu Brahmin ; age 44 years.	
230	"Vasudha" (P)	Calcutta	Monthly	•••	Banku Behari Dhar, Baidya	. 50
220	"Vijsya"(P)	. Do	Do.	•••	Manoranjan Guha Thakurta, Hindu Kayastha; age 52 years.	70
22	"Viswadut" (N)	. Howrah	Weekly	•••	Nogendra Nath Pal Chowdhury	2,00
22	"Viswavarta" (N)		Do.	•••	Hindu, Kayastha; age 37 years. Abinas Chandra Gupta, Vaidya; age	1,00
. 22	9 "Yogi Sakha" (P)	Calcutts	Monthly	•••	37 years. Adhar Chandra Nath, Yogi; age 50	0 76
21	0 "Yubak" (P)	Santipur	Do.		Yogananda Pramaniek, Brahmo; ag	. 80
		Terrore March	***		39 years.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

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	English-Bengali.		1	A STATE OF THE STA			
31	"Ananda Mohan College Magazine." (P)	Mymensingh .	. 1	dontaly	•••	Kumud Bandhu Chakravarti, Hindu, Brahmin.	.30
32	"Bangavasi College Magazine" (P)	Calcutta		Do	•	G. C. Basu (2)	00
3	" Dacca College Magazine"	Daoca	.	Quarterly		Mr. R. B. Ramsbotham, and Bidhu- bhushan Goswami, Hindu, Brahmin.	61
4	' Dacca Gazette" (N)	Do	• '	Weekly		Satya Bhushan Dutt Roy, Baidya; age 47 years.	E
5	"Dacea Review" (P)	Do		Monthly		Satyendra Nath Bhadra and Bidhu- bhushan Goswami.	1,2
6	"Fratern"	Calcutta		Quarterly		Bev. W. B. S. Holland	2
37	"Jagannath College Maga- sine." (P)	Do. 11		Monthly		Rai Lalit Mohan Chatterji, Bahadur, Brahmo.	62
8	" Bajshahi College Magazine " (P)	Dagos	•	Quarterly	•••	Board of Professors, Rajahahi College	*9
19	"Rangpur Dikprokash" (N)	Rangpur	••	Weekly	•••	Jyotish Chandra Majumdar, Brahmin; age 36 years.	19
ю	"Sanjaya" (N)	Faridpur		Do.		Bama Nath Ghosh, Hindu, Kayastha; age about 41 years.	.5
1	"Scottish Churches College Magazine." (P)	建设设施的	•••	Five issues in t	the	Bovd. J. Watt, M.A., and S. C. Ray	1.5
2	A Committee of the Comm	Comilla	•••	Weekly	99	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	75
13	"Achikni Ribeng" (P)	Calcutta"		Monthly		B. G. Phillips (4) " 1214 451."	1
14	"Phring Phring" (P)	Do		Do.	•••	D. McDonald	
16	"Agraval"		•••	Do.	•••	Chuni Lal Agarwalla	01
16	To the page that the form	Calcutta	•••	Weekly	•••	Rabu Ambika Prasad Bachai, Hindu.	8,0
17	"Bir Bharat" (N)	Do.		Do.		Brahmin ; age 40 years. Pandit Ramananda Dobey, Hindu,	14
48	Calcutta Samachar (N)	Do	•••	Do.	•••	Brahmin; age 31 years. Radha Kishen Misser; Hindu. Brah.	2.0
49	"Chota Nagpur Dut Patrika"	A ALCOHOLOGICAL AC	. 1. 147 s	Monthly	•••	min; age about 40 years. Revd. E. H. Whitley, Christian	
60	(P)		•••	Daily	•••	Babu Ram Parat Kar, Hindu,	
51	"Daragar Daptar" (P)	Do	-	Monthly	•••	Kshatriya; age 28 years. Ram Lal Burman, Hindu, Kshatriya;	
52	"Hindi Vangabasi" (N)	. Do		Weekly	•••	age 28 years. Harikissan Joahar, Hindu, Kshatriya;	5,
53	"Jaina Sidhanta Bhaskar'	Do	•••	Monthly		Padmaraj Jaina, Hindu, Jain; age	
54	(P) "Manoranjan" (P)	. Do		Do.	•••	about 40 years. Ishwari Prosad Sharma, Hindu,	
55	" Ratnakar " (P)	. Do	•••	Do.	•••	Brahmin; age 51 years. Hari Kissen Joahar, Hindu,	1,
256	"Sevak" (P)	. Do	•	Do.		Kshatriya; age 38 years. Nawab Zadik Lal, Brahmin; age 31	
257	Parvatiya. "Gurkha Khabar Kogat" (P)			Monthly	•	Revd. G. P. Pradhun, Christian; age	

No.	Name of publication.	Where published.	Rdition.	Name, caste and age of Editor.	Dixonlation
268	Pereiss. "Hablul-Matin" (N)	Caloutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 63 years.	1,000
	Poly-lingual.			· · · · · · · · · · · · · · · · · · ·	
269	" Printers' Provider" (P)	. Calcutta	Monthly	. S. T. Jones enacting the constitution of	5 00
26 0	"Sadhu Samvad" (P)	Howrah	Do	Lungary Laborator College Coll	360
	Souchrit,			A CONTROLLED AND ADDRESS AND A	
261	"Vidyodaya" (P)	· Calcutta	Monthly	The business and business of	· 60
	Bongali-Sanekrit.	A STEPPEN AND A		a construction of the second	() .
363	"Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	
263	"Hindu Patrika" (P)	Jessore	. Do	. Rai Yadu Nath Masumdar Bahadur, Barujibi ; age 61 years.	940
264	"Sri Vaishnava Sevika" (P)	Calcutta	Do		400
265	"Al-Hilal" (N)		Weekly	Maulana Abul Kalem Asad, Muham- madan; age 32 years.	2,0 00
266	Do. (N)	. Do	Daily	. Maulana Abdul Kalem Azad, Muham- madan; age 32 years.	500
267	"Resalut" (N)	. Do	. Do	Last Miller 15 Last 1983 Marital States	30
268	" Resalut " (P)	. Do	Monthly		. 40
269	"Tandreut" (P)	. Do	. Do	The section of the second section is a second section of the second section of the second section is a second section of the section of the second section of the section of	<i>6</i> 0
270		. Do	. Do	1	1
0.5 271	Uriya,	Add to the Add to		mas, age 20 years, and another.	2.30 7.30
371 270	"Prachar" (P)		. Monthly	In 11 01 -	50
172	"Utkal Varta"	. Do	Weekly	The state of the s	20

F. 2.—(N) stands for newspapers and (P) stands for periodicals.

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Additions to, and alterations in, the list of Indian Novespapers as it stood on 1st October 1914.

No.	Name of Publication.	Where published. Edition. Name, caste and age of Editor.	Oirculatio
1	" Safir" (N)"	Calcutts Daily	
3	"Rifaquat" (N)*	Do Do	•••••
3	"Hablul Matin" (Bengali) (N)	Do Do	
4	" Marwari " (N)	Do Weekly	
5	"Bangali" (N)	Do Daily	

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No. 261, "Al-Hilal" (N) (Bully), suspended. No. 218, "Theatre" (N) (Weekly), suspended.

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very week in which we not vid this he we expressed our sospicion that To the Alexa I. Foreign Politics. with a pring over should

of charge for the tried to advance forwards for The Persian edition of the Hablut Matin [Calcutta] of the 11th PERSIAN EDITION OF January in referring to an outrage committed by Jan. 11th, 1916. should mobilise her Kurdish soldiers by capturing certain Persian officers on the Turco-Persian frontier says :-

Foreseeing the occurrence of disagreeable incidents we raised our voice loud in demanding that Persia should remain neutral, but at the same time also pointed out that no nation can preserve her neutrality against so many odds without mobilising her forces, and especially for a Power like Persia which has to a great extent been emaciated on account of the revolutions which have been in progress there for the last eight years (and through which Persia has emerged almost safe and sound), it would be impossible to preserve her integrity without a powerful force behind. We have repeatedly remarked that on account of certain causes, a reference to which is not prudent at the present time, the sentiment of the Persian people cannot remain favourable to Russia. At the same time the profit which may accrue to Persia from her neutrality is entirely dependent upon England and Russia. If Persia does not mobilise, it will not be possible for her to take action against Russia. Now what we have been apprehending has come to pass. The people of Azarbaijan have joined with Turkey against Russia. In spite of the warning given by Persia to the Powers to keep their armies off from the Persian frontier, no heed has been given to it, as they did not see an army behind the Persian declaration. Up to this time the struggle between Russia and Turkey is confined to Azarbaijan; but if Persia does not take any action and mobilise her forces, it may extend and affect the whole country. Persia can very well control the struggle which is at present confined to the smallest part of the country. If it extends, it will be impossible to control it at all. It is a fact well known to the statesmen of the country that the neutrality of Persia is in a precarious condition. The northern neighbour, i.e., Russia, may threaten The paper says that Persia should not act as if it were a dead body. It then goes on to observe that the Yellow Book which France has published tells us that the life of every nation depends upon the sword it wields. Persia ought to rise to the height of the situation and look about for the preservation of her integrity.

It concludes by appealing to the Persian Government to mobilise.

2. The Dainik Bharat Mitra [Calcutta] of the 15th January says :-The speech which Lord Hardinge lately deli-Lord Hardinge's speech at the vered in the Imperial Council will leave no shadow Imperial Council. of doubt in anybody's mind as to the fact that Turkey joined in this war only under extreme pressure from Germany. It is clear that there was no quarrel with Turkey and the British Government wanted to avert a war even after the recall of the ambassador from Constantinople; but when Turkey showed her determination to pick a quarrel, there was no alternative left but to light. Two lakes of soldiers have gone to the front and if Government so desires it can send more. The Englishman may call this country rich; but it is poor nevertheless. In spite of this India has agreed to pay the salaries of its soldiers. Large contributions have been made by Rajas, Maharajas, bankers, etc. No one should expect more than

this from India. The help which India has given is not a mean one. 3. The Dainik Basumati [Calcutta] of the 18th January says :-The Turks have suffered defeat everywhere at the hands of the British. But they have made the "Turkey." Russians recede before them in Armenia where they have entered into Russian Caucasus fighting vigorously with the Russians. Recently they have also entered into Persia in large numbers and occupied almost a whole province. They have entered 100 miles in Persia and occupied Tabriz. This feat they must have accomplished in a long time and by severe fighting with the Russians.

DAINIK BHARAT Jan. 15th, 1915.

DAINIK BASUMATI, Jan. 18th. 1915.

On the 13th November a Petrograd telegram said that Russian troops, had defeated Turkish troops on the road from Azarbaijan to Van. In the very week in which we received this news we expressed our suspicion that the Turks were going to attack Persia. In the first week of December we received the news that Turkish troops had tried to advance towards Persia by the side of the Van district. A Petrograd telegram, dated the 6th December, said that Turkish troops had tried to offer resistance by advancing towards Van, but had been defeated and fled. The term resistance makes us think that an opponent of Turkey (most probably Russia) was advancing through that part of the country; otherwise whom would the Turks resist? But how did the Russians happen to be in that part of the Turkish dominions? This has not been revealed and will not perhaps be ever revealed. We are sorry for the want of this information because in order to ascertain who is to blame for the breach of the neutrality of Persia we must first ascertain who first entered into her frontier dominion. On the 12th December a telegram said that on Turkish troops entering into Baku in Azarbaijan Abdul Rezag. the leader of Arabian Musalmans, rose against the Turks and drove them out of the region. But how did the Arabian leader happen to be in that distant north western part of Persia? Since then there has been no further news from this theatre of the war. At last there has come suddenly like a thunderbolt the news that Turkish troops have occupied Tabriz. There is no news as to against which Power they are fighting in this region. Surely they are not fighting against Persia; for Persia has sent a protest to Constantinople against the movements of Turkish troops within her doors. But they must be fighting against somebody; otherwise by this time they would have advanced much farther into Persia. Who then are the opponents of Turkey in this region -Russia or Arabs? It is impossible to answer this question without more definite news from Petrograd. Tabriz is very well protected by natural barriers. It is, therefore, a wonder that Turkish troops have been able to occupy it. Again, it will be very easy for the Turks to attack eastern Caucasus from Tabriz and there is a very convenient road leading to northern Caucasus from Tabriz. There is no mountainous barrier here like that in Ardahan or Sarekamysh. The occupation of Tabriz will thus give great advantage to the Turks. Let us wait and see what happens next. Maybe the Turks will have to recede. religit our issist ovissed of no keep use!

NAYAK, Jan. 12th, 1915. 4. The Nayak [Calcutta] of the 12th January writes that none expected that Turkey would dig its own grave by joining Germany in this war. Her present state is most lamentable. On land she is threatened by Russia and on sea by Britain. She was hitherto defended against her enemies by Britain. Already crippled by her late struggles with Italy and the Balkan States and her many internal dissensions, it was foolish, nay sheer madness, on her part to enter into a fresh struggle. And the worst of it is that she stands to gain nothing whichever side may win.

Dainik Basumati, Jan. 18th. 1915. 5. The Dainik Basumati [Calcutta] of the 13th January condemns the attitude of President Wilson of the United States of America towards the belligerents in Europe. He has declared his friendship for all and sympathy with all sufferers. But if one sees a neighbour's house being burnt down by a man and stands aloof, does it indicate one's sympathy with the sufferer? President Wilson has seen Belgium ruthlessly destroyed by Germany and remained silent. Does this prove his sympathy with the suffering Belgians? It proves no doubt his equal regard for honesty and robbery. The writer next remarks that the communication between the President and Sir Edward Grey, on the subject of the English navy's interference with American trade, also proves that the American Government is inspired simply by a spirit of independence as regards the European war.

DAINIK BHARAT MITRA, Jan. 18th, 1915.

6. The Dainik Bharat Mitra [Calcutta] of the 13th January is gratified at the conciliatory note which Britain has sent in reply to the American note for the establishment of better relations between England and America on the shipping question, and hopes that it will give satisfaction to America.

II.—Home Administration.

(a)-Police.

7. The Bangali [Calcutta] of the 14th January says that, on the 10th "River Police zulum—a boy idem, a number of boys, fishermen by caste, went fishing in the Meghna near Charhtala char in front of Kandighat, Daulatpur. Some constables of the River Police demanded fish from the boys and on their refusing to meet their demand snatched away some fish. On this the boys shouted for help. The constables, seeing that a number of grown-up fishermen were coming in response to the shout, got into their own boat and rowed off and from a distance fired their pistols. One of the boys was shot through the thigh. He was taken to the Government doctor at Bhairab, but he being unable to extract the bullet advised that the boy should be taken to Dacca. Accordingly the boy has been taken to the Dacca Hospital.

8. The Hitavadi [Calcutta] of the 15th January refers to a case of coolie murder in Bombay. The facts are that one Samuel Daniels, Head Constable of the Bombay

police, while drunk, suspended Bisram Babaji Gabhare and another from a thatch, kicked them and subsequently had them thrashed by two men, bringing about the death of Gabhare. The case is now pending before the Magistrate of Poona.

9. The Hitavadi [Calcutta] of the 15th January writes:-

A dead body was found on the norning of Sunday the 3rd January last lying by the railway line near Serampur station. The deceased appeared to be over 60 years of age, and he wore a shawl and carried a gold watch and chain in his

pocket. It was clear to all who viewed the body that an aged Bengali gentleman had got killed by some kind of accident. A report of the fact having been communicated to the police in due time, some officers appeared on the scene and after inquiries found in the pocket of the deceased an intermediate-class return ticket for the journey between Howrah and Chandernagore. In due course the corpse was despatched to the hospital for examination and the Civil Surgeon of Serampur held a post-mortem examination and issued orders for the body to be cremated. No one could ascertain who the dead man was.

On Monday, the 4th January, the sons of Babu Sadhu Charan Rakshit of the well-known Rakshit family of Lal Bagan at Chandernagore came to learn that their father Sadhu Babu had left Calcutta in the afternoon of Saturday for Chandernagore and had not till then arrived home. His sons and relatives instituted inquiries and ascertained that Sadhu Babu had left Calcutta in the evening and had taken the 4-14 train from Howrah to Serampur to visit a relative there and that he had left this relative's house in a hackney carriage for Serampur station the same evening. After that he was never again seen.

When Sadhu Babu's sons and friends heard, on Sunday morning, that the corpse of an aged Bengali gentleman had been found lying by the rail-way line, they came to fear that it was probably Sadhu Babu who had fallen down from the Railway carriage and got killed. Forthwith they started to make inquiries about the deceased from the Serampur Police; but, on arriving there, they learnt that the place where the corpse had been found was included in Seoraphuli Thana, and so they were asked to go to Seoraphuli to ascertain all the particulars. The inquirers then went to Seoraphuli Police Station and then found that their apprehensions were only too well founded. As soon as they saw the shawl, the coat, the cloth, the shoes, the watch and the chain of the deceased, they knew that it was Sadhu Babu who had died through an accident.

As we have already said, Babu Sadhu Charan Rakshit belonged to the well-known Rakshit family of Chandernagore. He was the uncle of the late well-known Durga Charan Rakshit of that town. Sadhu Babu was one of the leading merchants of Radha Bazar in Calcutta and he was well known all over Chandernagore. He used to celebrate the worship of Durga with great

BANGALI.

HITAVADI, Jan. 15th, 1915.

HITAVADI, Jan. 15th, 1915. éclat every year. It is a matter of no small regret that this rich and eminent gentleman should die in old age like a helpless stranger in a strange place from some unknown cause away from his sons and daughters and grand-

Anyway, when Sadhu Babn's sons ascertained definitely that it was their father who had died, they expressed a wish to cremate the corpse in due form. They were first told that the corpse had been duly burnt after dissection by the Civil Surgeon of Serampur. Later they were informed that Sadhu Babu's corpse had not been burnt but buried. On receiving this news on the morning of Friday, the 8th January, they went to Serampur and applied to the Magistrate for the exhumation of the corpse so that it might be cremated. It was past 11 o'clock in the morning before this application could be got signed by the Magistrate and the Chairman of the Municipality. At midday, accompanied by a dom, to show them the way, they left for the spot where Sadhu Babu's corpse had been buried.

The dom took them to a distance of about two miles from Serampur to an uninhabited wilderness, which, on closer inspection, appeared to be the bhagar (the place where carcasses are thrown away). Approaching that terrible place, the dom indicated the spot where the corpse of the man who was found dead beside the railway line had been buried. In order to find out Sadhu Babu's corpse, his sons began to dig up the place. But instead of the

corpse there appeared an old skeleton!

Words fail to describe how lamentable was the state of feeling of Sadhu Babu's sons, caused by this succession of events. They had earnestly hoped at least to cremate the corpse in due form, but to their misfortune they could not find it. Of course the dom who accompanied them tried to argue that flesh had dropped off owing to the burial, leaving only the bare skeleton. Sadhu Babu's sons overcome with grief as they were, had still enough sense left to see that all the flesh could not have thus worn away from the body in three or four days in this cold season. Moreover, the skeleton they found

was decidedly an old one. So in despair they returned home.

Such are the leading facts. We have now to put a number of queries. As a ticket for Chandernagore was found in the pocket of the dead man, it was clear that he was travelling to Chandernagore. Had prompt information been conveyed to the Chandernagore police by the Serampur or Sheoraphuli police, the corpse could have been very easily identified. We have already said that Sadhu Babu was well known in Chandernagore. He was known to all the European and Indian gentlemen of the town and there was perhaps no policeman even at Chandernagore who could not have identified Sadhu Babu's corpse. Why then did not the Seoraphuli or Serampur Police send intimation to the Chandernagore police before burying the corpse?

The second question is, where has Sadhu Babu's corpse gone? The skeleton pointed out by the dom was, not Sadhu Babu's, as his sons could attest. That is why they returned home hopeless of finding their father's corpse. A corpse buried on Sunday evening could not possibly have been reduced utterly to a skeleton by Friday next—after 5 days only. The idea

is absolutely ridiculous and incredible of belief.

The third point is that, at Hughli, Chinsura and elsewhere, corpses of people dying in hospitals are cremated (in the case of Hindus). Why was the case of Serampur different! Why are corpses sent to Serampur Hospital for post-mortem examination afterwards buried or thrown away on the bhagar instead of being cremated? That is neither consistent with religion nor hygiene. This is apparently done with the knowledge of the local officials, the Magistrate and Chairman of the municipality. Had Sadhu Babu been a European instead of a Bengali gentleman, could the police have rested content without sending intimation to Chandernagore for the purpose of identification? Would his corpse have mysteriously vanished like this? Indeed, apart from being a Furopean, even if the corpse of a black Feringhee in European costume had been thrown away in the bhagar like this, the frowns of the officials would to-day have upset the mental equilibrium of every policeman concerned. Was it because Sadhu Babu was a Bengali that in the eyes of the dutiful police, there was no distinction noticeable between his corpse and that of a helpless and unknown coolie?

We appeal to Lord Carmichael to inquire into this case. It may not have been impossible for an old man like Sadhu Babu to die in consequence of an accident while travelling by rail; but let it be promptly ascertained whether the police did their duty by his corpse and what has become of that corpse. Sadhu Babu's sons and relations have come to incur social reproach in consequence of the events described above. Who is really responsible for this?

10. The recent arrest of an England-returned youth, named Debabrata

"Arrest on suspicion." Mukherjee, gives the Hitavadi [Calcutta] of the

more of the indiscriminate arrests on suspicion made by the Police for political offences arrests which later on turn out to have been unjustified. Government should know the kind of effect these arrests have on public opinion.

11. Sir Frederick Halliday, Commissioner of Calcutta Police, has been Sir Frederick Halliday. to Delhi. We hear he is taking a year's leave in March, and will retire at the expiration of the period. Sir Frederick is a very lucky individual. His post was trembling at the time of the Barabazar riots, but the storm blew over felling the Lieutenant-Governor only. Again, after the affair of the Komagata Maru, Sir William Duke did not get even three days' grace (before he vacated his office); but Sir Frederick stood unscathed.

12. Referring to the rumour that Sir Frederick Halliday is going out on leave for one year and will retire at its expiry, the Rumoured retirement of Sir F. Dainik Chandrika [Calcutta] of the 15th January suggests that the Police Commissionership of Halliday. Calcutta thus vacated will be best filled by a member of the Civil Service.

13. Sir Federick Halliday, writes the Dainik Chandrika Calcutta of the 18th January, is about to retire. Taken Sir Frederick Halliday all in all, he is not a bad man. His fondness for flattery brought him into trouble on a few occasions; but he has a good heart. His retirement will deprive the Service of a descendant of an ancient family well known to us. We pray that he may earn distinction in England. ing door, on various spromiss the rest of all edition is being

abyted on the ocital (b)—Working of the Courts.

14. Referring to the case of Krishna Mahto (noticed in paragraph) 9 of the Report on Indian Parpers and Periodicals The case of Krishna Malric. for the 16th January 1915), the Charu Mihir [Mymensingh] of the 12th January writes that this case should serve as a warning to those policemen who, as soon as they arrest a man, believe him to be definitely guilty and distrust all he may say in defence and to those Judicial officers who encourage this habit of mind among policemen.

With reference to the case of Krishna Mahto, the Dainik Bharat Mitra [Calcutta] of the 13th January remarks that such things must happen when conviction entirely depends upon the evidence adduced by the Police which can do whatever it pleases. A similar thing happened in the case in which certain coolies were convicted, at the instance of the Police, of having attempted to wreck a train in which Sir Andrew Fraser was travelling. Even in the High Court these poor fellows did not get justice. Later on the Alipere Bomb Case came up for triad and the accused in that case confessed their exclusive guilt in the train-wrecking affair. It was then only that the poor coolies were released. Will not an event such as this open the eyes of the Judges who consider it their duty to sentence people to be hanged relying upon such evidence.

(d) Education.

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. bruit ons 16 The Bangavasi [Calcutta] of the 16th January asks the University authorities to take prompt steps to Prevalence of small-pox. provide a segregation hospital or some other accommodation of the kind where hostel students, stricken with small-pox, may withdraw for treatment. Unless this segregation is enforced, the other students of a hostel where small-pox breaks out will find their studies seriously interfered with.

HITAVADI. Jan. 16th, 1918.

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BASUMATI Jan. 16th, 1916.

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BARGATAGI, Jan. 18th, 1915. 17. The Bangavasi [Calcutta] of the 16th January refers to a circular "A new circular." recently issued by the educational authorities in Bihar and Orissa asking students seeking admis-

sion into colleges in that Province from other Provinces or States to state reasons why they have come to Bihar and Orissa and to produce certificates from two respectable men in their original State or Province. The paper cannot understand the justification for this strict circular which will practically close the schools of the Province to men of other Provinces.

MOSERN HITAISHI. Jan. 18th, 1916.

18. Writing to the Moslem Hitaishi [Calcutta] of the 15th January. Mahommeduddin Ahmad Ansari, Islam Preacher, The Saraswatipuja and Musel- Gaibandha, Rangpur, takes strong exception to man students. the holding of the Saraswati Puja in schools and

the association of Musalman students with it, who are, he says, compelled by their Hindu fellow-students and teachers to subscribe towards the Puja and take part in it in other ways. For a Musalman to take part in idol worship in any way is to abjure his faith. Islam not only prohibits idel worship, but even advises a suppression of it. The writer, therefore, urges the guardians of Musalman students not to help idol worship in schools through their boys. He also takes exception to the holding of Maulud Sharif in schools by Musalman students on the principle that a school is not a place for the performance of religious festivals by either Hindus or Musalmans. In conclusion, the writer urges Musalman leaders to move the Government to issue a circular prohibiting the holding of religious festivals in schools and ordering Inspecting Officers to see that this circular is everywhere obeyed.

ORABU MINIB Jan. 19th, 19:6.

19. The Charu Mihir [Mymensingh] of the 12th January, writes :-Mr. Hornell's recently-published report shows that primary education in Bengal is declining. Both students and schools are becoming fewer and fewer. The reason, though not discussed in Education in Bengal. (Causes detail by Mr. Hornell, is admittedly the poverty of the people and the growing cost of education. People are eager to educate their sons, but cannot find the money. Considering how, on various pretexts, the cost of education is being raised, we apprehend that before long the majority of the population will no longer be able to educate their sons. The Education Department opposes private efforts to start and run a school or pathashala where cheap education is to be imparted. One is compelled to charge fees at the high rates fixed by Government. If you do not exact such fees and have other sources of income to fall back upon, your school is deprived of all Government patronage. Your school has little chance of surviving unless the school building conforms to the official standard to the last inch. Primary education is bound to decline unless

abandoned. The condition of high and middle education also is not satisfactory. And here too the rising cost of education is responsible. Fees are rising and life in the hostels is becoming so unnecessarily dear that before long people

this policy of raising expenses and hindering the spread of education is

will cease to be able to afford the necessary money.

What is wanted is that high education should be available to the poor. That is becoming impossible considering the policy which Government has adopted in regard to the high schools and colleges. Starting a new high senool now means an initial outlay of Rs. 40,000. And even if that money is forthcoming, other curious conditions are imposed by the Education Department, complicance with all of which is almosy always impossible. Government for its own interests at least should abandon such narrow policy and seek to spread education cheaply among all classes of the population.

HATAK, Jan. 14th, 1915.

20. Referring to the recent debate on the minimum age for Matriculation candidates, the Nayak [Calcutta] of the 14th The age of Matriculation can-January sarcastically suggests that the rule should be that none should be allowed to

matriculate until he is a father of seven children!

21. The Samay [Calcutta] of the 15th January writes that public opinion will approve of the recent change in the The age of Matriculation stu- University Regulation about the minimum age dents. for admission into the Matriculation Examination.

BAHAY, Jan 15th, 1915

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"Anomaly in selecting text-books in the Birbhum district."

The Bangali [Calcutta] of the 14th January says that text-books for the last two classes of primary schools used always to be selected by their teachers. But this year the Deputy Inspector of Schools, Birbhum has himself selected three books out of many in the approved list, and asked the teachers to teach them in those classes. There are in the approved list books by well-known writers for these classes and a model book published by the Government itself. But the Deputy Inspector, while he has infringed on the privilege of teachers to select text-books for the two-classes, has not thought fit to select any of those books written by authors of established reputation or published by the Government. One of the three books selected by the Deputy Inspector is "Shishuranjan" written by an unknown author named Padmalochana Ghosh and having no merit of its own. The writer next quotes a correspondent who also makes the above complaint and says that the practice of Mr. P. Mukherjee, Presidency Inspector, should be followed everywhere; that is to say, all the books for the lower classes should be left to be selected by the teachers themselves.

23. The Dainik Bharat Mitra [Calcutta] of the 15th January approvingly quotes the opinion expressed by the Leader. Sir Ashutosh to be appointed regarding the principle which should regulate: Member for Education. appointments to the several memberships under the Government of India. It then goes on to say that four memberships should never be given to Civilians if other able men are available as, for instance, none except a Military man should be appointed Commander-in-Chief. Up to this time no Civilian has filled this position. After this comes the Finance Membership. This should go to one who understands financial matters well. Sir Fleetwood Wilson performed his duties with conspicuous success and now Sir William Meyer is doing likewise. The point is that the post should be filled by an able person no matter whether he is a Civilian or any one else. The Education and Commerce and Industries Memberships should be given to men who are experts in these matters respectively. But it is to be regretted that in these instances the principles referred to have never been respected. At the time when the Commerce and Industries Department was constituted, Sir John Hewett was appointed Member in charge of that Department though he did not possess the requisite qualifications. Up to the time that Education was not represented by an independent Department, Mr. Orange was the Director-General; but no sooner was a separate Department established than the work was at once handed over to a Civilian. If the Civilian had special qualifications or connections with matters educational, there would be nothing to object to the appointment. But the fact was otherwise. Our suggestion is that an Educational Officer should be appointed to the Educational Membership. It is true that Sir Charles Archdale has been the Director of Public Instruction, Bengal. But he had no great experience of educational work. It is a well-known fact that his appointment as Director of Education, Bengal, gave rise to a great hue and cry. If the Membership is offered to an able European, we shall not have the slightest objection. What we beg to submit in this connection is that it should not be given to one simply because one happens to be a European or a Civilian. We are quite confident that Sir Ashutosh Mukherjee is the fittest man for the post and he should not be deprived of it simply because he is not a European.

24. The Dainik Chandrika [Calcutta] of the 16th January refers to Capital's recent suggestion about Sir Asutosh being the next Education Member. It is understood that Sir Harcourt has come here to persuade Sir Asutosh to accept the post. If he declines, it may go to Sir C. S. Nair of Madras.

The Education Membership of the Government of India, says that this post should not be the monopoly of members of the Civil Service, but should be given to the best man, Indian or European, in the Education Service.

BANGALI.

DAINIE BRANAT MITRA, Jon. 18th, 1918.

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DAINIE CHANDRIES. Jen. 16th, 1915,

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DAINIE BASCMATI, Jon, 14th. 1916. HITAVADL Jab. 1608, 1016. The Vice-Chancellor and Capi recent paragraph about Dr. Devaprasad Sarbadhikari using his influence as Vice-Chancellor to get the firm of Mitter and Sarbadhikari in which he is personally interested, appointed solicitors for the University to defend the suit about the Palit Endowment. The paper cannot believe that Dr. Sarbadhikari did this for personal profit. Probably it is intended to get the work done free.

(e)—Local Self-Government and Municipal Administration.

HITAVADI, Jan. 18th, 1918. 27. The Hitavadi [Calcutta] of the 15th January, referring to the outbreak of small-pox in Calcutta, suggests that the
municipal officers should take care to keep the
streets well swept and the bigger heaps of refuse promptly removed from the
neighbourhood of human habitations.

Moslem Hitaisms Jan. 186h, 1915.

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28. The Moslem Hitaishi [Calcutta] of the 15th January says that this year malaria is raging virulently in the Mymensingh, Bogra, Rangpur and Dacca districts. Village doctors are in the habit of speaking ill of quinine and this wrongly dissuades illiterate people from using it. Special arrangements should be made for a widespread use of quinine in malaria-stricken places.

HITAVADI, Jan. 18th, 1918. 29. The Hitavadi [Calcutta] of the 15th January thinks that GovernBreeding of cows.

ment should acquire lands under the Land Acquisition Act for the use of village cattle as pasture
lands. Public pasture lands misappropriated by zamindars should be resumed by this means.

The Manual Wilson and William

(f)—Questions affecting the land.

Moslew Hitaise: Jan. 15th, 1915. 30. The Moslem Hitaishi [Calcutta] of the 15th January relates, how, "The walf estate attached to Makdum Shalm's darga at Rampur-Boslie in the Rejshahi district" Rajshahi College, a large plot of land, 100 bighas in area, belonging to the Makdum Shah Walf Calcutta.

Subsequently Government released it on a representation made by the Hon'ble Maulvi A. K. Fazl-ul-Haq against the acquisition. The writer then goes on to say that in Calcutta large areas of Walf estates have fallen into the hands of non-Musalmans. Leaders of the Musalman community can, if they still try, recover most of them. About 36 bighas of the old Kasiabag graveyard have passed into non-Musalman hands and hundreds of Musalman graves have been wiped off. It is a matter of great regret that the leaders of the community have done nothing to recover it.

BANGAVASI, Jan. 16th, 1915. 31. The Bangavasi [Calcutta] of the 16th January writes that recently some 600 rayats complained to Mr. Morshead, Commissioner of Tirhut Division, of having been maltreated, subjected to illegal imprisonment, etc., by an indigo planter. Let Mr. Morshead hold a sifting inquiry into the matter. It is incidents like this which make many people pray for the replacing of natural indigo by the synthetic product.

(g)—Railways and Communications, including Canals and Irrigation.

BANGAVASI, Jan. 16th, 1915

4.4.20 (CRARCO 发生的工业)

Molestation of females at a railway station.

Molestation of females at a railway station of the Railway authorities a
signed letter appearing in its columns alleging
that certain young women were molested by some
January last. It is alleged that there were no lights at the station, though
it was about 7 p.m. Some young women had just stepped down from a train
and were leaving the platform when the ticket-collector and another youth,
both more or less drunk, appeared to be seeking to detain them and make them

part company with a boy of 13 or 14 who was their sole male escort. A gentleman who sought to interfere was foully abused and the stationmaster, when appealed to, declined to render any effective help. In the meantime the women had been dragged away to the other end of the platform. Effective interference at this stage came from a number of gentlemen and the incident closed. It appears that the youth who took part with the ticket-collecter in this affair is a servant of the stationmaster.

(h)—General.

33. The Hitavadi [Calcutta] of the 15th January refers with approval to the opinion expressed by a retired Civilian in the columns of the Bengalee against the partition of districts in Bengal. The arguments adduced by him are irrefutable, but protest is vain, for the authorities will have their way.

34. The Dainik Chandrika [Calcutta] of the 16th January, writes:

"Lord Hardinge." We are filled with admiration when we think of what Lord Hardinge has done, during his term of office as Viceroy, in the way of entirely altering the trend of the policy on which the country is ruled. He alone has done more than all the Viceroys who preceded him, taken together. He has changed the tune to which the Civilians here sing. His successor cannot again get them to sing to the old tune. He has also succeeded in this time of war in giving the popular mind in India a turn towards loyalty to the English connection which is really astounding. This is his greatest work. As with a magnician's wand, he has made the feelings of Indians towards British rule undergo a sudden change. No other statesman could have ruled the country during a crisis like this keeping both Hindus and Moslems equally quiet and contented. All praise to him!

We did not seriously oppose the change to Delhi, for we knew that Calcutta depended for her prosperity on her trade. But nevertheless we hold that Delhi cannot long remain the capital of India. It was impolitic for the Government of India to leave Bengal. It was from Bengal that British supremacy in India was consolidated and the Bengalis can no more forget their association with the British than the Pathans or Moghuls can, their ties with Delhi. Delhi has always been a huge graveyard, so to speak, and to Lord Hardinge personally the change to Delhi has brought only the severest misfortunes. The patience and restraint he has shown under these misfortunes are really wonderful. It is His Lordship who first freed Indian administration from the taint of the petty retail shop so to speak. His measures to put down prices and to stop the export of wheat are absolutely free from the spirit of the shop-keeper. Only a statesman of rare courage and perseverance would have carried out this work. He knows how to deal straightforwardly by the people, and that is why he has succeeded in allaying Indian unrest. We are grateful that he is pleased with the attitude of the Indian Press. But one thing he should know.

For the fact that the newspapers in Bengal are so quiet and restrained the credit chiefly belongs to Mr. K. C. De, the Press Censor. His courtesy, affability and kind treatment have captivated the imagination of the Bengalis. We carry out any instructions we may receive from him. He knows how to get work done by us according to his liking. The fact is Bengalis have never been nor are disloyal. It was only the arrogant conduct of some officers which forced them to abuse Englishmen. The sedition of which the Bengalis were accused was not real sedition—it was merely an expression of mortification. Many people believe that if, instead of Mr. K. C. De, a young Englishman were in charge of this work, Bengal would not have remained so quiet. We have already said, and we say it again, that there would be few administrative difficulties in India and little discontent among the population here if right men were always appointed to do the right work. Trouble has always arisen wherever there has been a wrong selection of men. We are indebted to Lord Carmichael for Mr. K. C. De's selection. Lord Hardinge should remember this

Lord Hardinge may rest assured that the people of India will always continue quiet and contented under British supremacy, no matter whatever

HITAVADI, Jan. 16th, 1918.

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Jan. 18th, 1914.

shape the war may take. In conclusion we can only repeat our sense of intense admiration for His Excellency.

BANGALI, Jan. 16th, 1915. 35. Referring to Capital's recent article regarding the likely successor to the Hon'ble Sir Ali Imam, the Bangati [Calcutta] of the 16th January says that, like the ginger-dealer of the Bengah proverb, it should be no business of its to bother itself about the movements of ships. Papers such as the Bangali need not indulge in tall talk as has been done by Capital which belongs to the privileged class.

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HITAVADI, Jan. 15th, 1915. 36. The Hitacadi [Calcutta] of the 15th January, writes that six new posts in the grade of Deputy Commissioners have recently been greated in the United Provinces:

How many of these posts are to be conferred on the local educated men?

Bangavasi, ' Jan. 16th, 1616. Some months ago two cases of killing teagarden coolies were tried before the courts in
Assam. In both the accused were Europeans, the first being Mr. Thomas,
Manager of the Rosekandi Estate and the second Mr. Hodson of the Dolugram
Estate. Our readers will remember that in the first case Mr. Thomas was
acquitted. Dhirajia is the name of the wife of the coolie he was said to have
killed. It was Dhirajia who first lodged a complaint with the police, but she
could not substantiate her charge by adequate evidence and so Mr. Thomas
was acquitted. Indeed, Mr. Thomas instituted a counter case against her of

malicious prosecution, but, strange to say, that case also failed.

Both these cases having failed, it is natural that people should suspect one of the cases to be true and the other to be false. It cannot very well be that both these cases are true or that both are false. But that apparently is what has happened in this case. Dhirajia's charge against Mr. Thomas of having killed her husband was not judicially proved. Again, the charge that Dhirajia had maliciously accused Thomas could not be proved either. People will therefore naturally begin doubting. They might imagine that Dhirajia's charge was true, but that she could not substantiate it because she was helpless and resourceless. They might also imagine that Mr. Thomas's countercharge against her was utterly false and hence could not be sustained in the courts. A question was put in the Assam Legislative Council on Tuesday before last on this subject, which elicited a reply from the Hon'ble Mr. Allan on behalf of Government. Sir Archdale Earle's own view was that the Magistrate's action in dismissing Mr. Thomas's counter-charge against Dhirajia did not clearly indicate that Dhirajia's accusation against Thomas was true. Our readers will notice how the Chief Commissioner is seeking to persuade the public that both these cases, the original one and the countercharge, were false. Such a difficult problem ought to be solved strictly in accordance with legal canons. But the Chief Commissioner has not done so. He simply says that he is advised by high legal experts. He might well have clearly explained the matter. There were difficulties in connection with the police inquiry. The police originally reported that Dhirajia's complaint could not be substantiated and that it was totally false. No further action was taken in the matter. Dhirajia asked for the exhumation of her husband's corpse for examination, but her prayer was not acceded to. Sir Archdale Earle says that he is sorry that this request of Dhirajia's was not complied with. Of course Sir Archdale shows his greatness of heart by saying this, but will this admission lighten the load of Dhirajia's sorrow? Had the corpse been exhumed, the cause of the man's death would have been ascertained beyond all doubt and everybody would have been satisfied. It is true that Dhirajia's grief for her dead husband could never be assuaged, but she would have been partially consoled at least if Government could have definitely assured her as to the cause of his death. The authorities have been wrong in refusing Dhirajia's request and Sir Archdale Earle cannot deny that it was unjust. With such a defect in the inquiry the trial was bound to be a farce more or less.

Mr. Hodson, the Manager of the Dolugram Tea Estate was charged under section 325, I. P. C. Mr. Hodson was proved to have committed an assault, but it was held that he acted under provocation. So the charge was altered into

one under section 385, I. P. C., and it ended in Mr. Hodson's being fined a small amount, which was trifling compared with the value of a man's life. When the case first arose, the Public Prosecutor was not engaged to conduct the prosecution. Dhirajia, when accused of having instituted a false case, was not also afforded the help of the Public Prosecutor to prove that her case against Thomas was true. Government has explained that, in the latter case, a Public Prosecutor could not be engaged for the defence, when Government itself was conducting the prosecution. But there is no justification for not having engaged the Public Prosecutor in the case against Hodson. The Chief Commissioner admits that there was no justification. That shows his nobility of heart, but it does no good now. It is a pity that such things should occur in cases where the lives of men are concerned. There may have been no technical defect in the case as it was conducted, but the public still remain sceptical of justice having been done. Both the cases were serious ones, and the fact that there were such cases will only invest service in the tea-gardens with considerable terror in the public imagination. Sir Archdale Earle has shown his nobility of heart in many cases, but not in these. We wish him to be more careful, considering the prospect of his soon being translated to the charge of a larger Province than Assam.

38. The Mohammadi [Calcutta] of the 15th January regrets that the "Marriage Registrership." claims of Madrasa-passed maulvis are often over-looked in favour of inferior men having strong recommendations in filling Muhammadan Marriage Registrarships, and gives

the following instances of such nepotism:-

1. Muhammad Eshag, a maulvi who has passed the *Ula* in the first division and studied at Mecca also, was officiating as Marriage Registrar of Patuakhali, Barisal. The District Registrar also recommended him for the post. But instead of appointing him the authorities have appointed a munshi who is neither a senior nor even a junior Madrasa man, nor proficient in Arabic and Persian. This munshi had the good fortune of being able to secure the recommendations of a number of influential men of Dacca.

2. The Sadar Marriage Registrarship of Dinajpur has been given to a

retired peshkar in disregard of the claims of Ula-passed maulvis.

What should we do, asks the writer, if we got self-government? Fortunately, most of the members of the Kazi Committee are old-fashioned men, opposed to self-government.

The Moslem Hitaishi [Calcutta] of the 15th January also in the course of a long article under the heading Marriage Registrarship—"Injustice in appointing Marriage Registrars." "Injustice in Appointing Marriage Registrars" refers to the above two cases and says that the nepotism of the Kazi Committee has grown into a great scandal. Most of the Members of the Committee do not attend its meetings and are, moreover, exceedingly fond of flattery. The Officiating Marriage Registrar of Patuakhali is a highly qualified man and enjoys the confidence of the Musalmans of the place. They even held a public meeting and unanimously passed a resolution praying the Inspector-General of Registration to make him permanent in the place. A copy of this resolution was also forwarded to the Inspector-General. There is an order of the Government to the effect that in appointing Marriage Registrars preference should be iven to local men and men having support of local public opinion. Now the Officiating Marriage Registrar of Patuakhali is not only the best qualified man of all the candidates for the post but is also a Barisal man and has the unanimous support of the local public. Why then should the authorities appoint a man at Patuakhali who is both much inferior to him in merit and is an inhabitant of another district, namely, Dacca? His Excellency Lord Carmichael is earnestly prayed to consider his case and do justice to him.

The appointment of able and highly educated maulvis as Marriage Registrars is necessary not only in the interest of the qualified students of madrasas but also in the interest of the illiterate Musalman masses among whom selfish and mean-minded relatives of girl-heiresses often give them in marriage to more than one person with the help of ignorant and unprincipled mullas. It is only highly qualified Marriage Registrars who can, by their personal influence, as well as official position, be expected to suppress this

MOHAMMADI, Jan. 15th, 1915.

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great evil by inducing people to have marriages registered. Moreover, these educated maulvis greatly help to keep up the purity of the Musalman faith among the illiterate and ignorant masses.

In this connection the Moslem Hitaishi also expresses the same opinion as the Mohammadi does above as regards the unfitness of the Indians for

self-government.

Thomas was title. Coveron The Islam Ravi [Tangail] of the 8th January objects to what it calls the proposal of the Government of India to enhance the salt-tax on account of the war and says that the taxes on wines, cigarettes and the like should be enhanced Total Society of the Second Se instead.

CHARU MIHIR, Jan. 12th, 1915.

ISLAM BAVI. Jan. 8th, 1914.

> 41. The Charu Mikir [Mymensingh] of the 12th January, discussing the possibility of new taxation being necessary because of the war, hopes that careful economy in all departments will prevent the need of new taxation. If, however, fresh taxation is inevitable, the salt-tax should not be added to because that will

mean taxing the poorest section of the population. HITAVADI.

42. The Hitavadi Calcutta of the 15th January writes how the action of the British Government in buying up sugar in "A mistake made by the autholarge quantities for consumption in England has rities." turned out to be a mistake. American sugar is

now available at cheaper prices. Anyway cannot the Government of India

take steps to resuscitate our dying sugar industry here? CALCUTTA SAMACHAB.

The Calcutta Samachar [Calcutta] of the 16th January says that, along with the help which Government proposes Government should adopt a proto give for the encouragement of industries, it tectionist policy. ought to change its fiscal policy. It should

adopt a protectionist policy instead.

44. The Bangavasi [Calcutta] of the 16th January. approves of the recent relaxation of the order prohibiting exports "A good arrangement." of wool from India and asks for a similar relaxa-

tion of the strict orders against export of the finer yarns.

Referring to the delay in the publication of the Report of the Public Service Commission, the Islam Ravi "I know it from your atti-[Tangail] of the 8th January, says: tude."-The Public Service Com-

Some papers are of opinion that the Report is not being published because the recommendations of the Commission are not favourable to the Indians and consequently should not be made public in these troublous times. But this precaution is unnecessary. The Indians have to a great extent anticipated the recommendations of the Commission from the attitude it showed towards them in its sittings. Moreover, they are not so mean that their loyalty to the British Raj will be shaken by anything that the Commission may recommend as to their claims to posts in the Public Service. It is, therefore, best for the Commission to bring out its Report as soon as

possible and thus relieve themselves of a load.

46. The Dainik Bharat Mitra [Calcutta] of the 17th January says that from the summary of the Komagata Maru The Komagata Maru Com-Report which has been published in the Calcutta mittee's report. papers it appears that many things have been

dealt with but all the same many things still remain mysterious. It is a matter of great satisfaction that the Committee enquired into the so-called German complicity in the Komagata Maru affair but could find no

evidence of any German conspiracy.

The Committee has expressed its opinion that the feelings of the Sikhs might have been roused by the searches which were not properly conducted.

But the Committee is hardly justified in holding Gurdit disloyal simply because he did not prevent the circulation of the Gadhr newspaper among the passengers on board and the preaching of sedition among them.

Government is not satisfied with this incomplete investigation. It has published the report to allay public feeling. There are other matters in

connection with the Komagata Maru affair which will be investigated hereafter. We hope Government will also investigate as to why shots were fired

for nothing, as on this hinges the whole question.

Jan. 15th. 1915.

BANGAVASI. Jan. 16th, 1916.

Jan. 16th, 1915.

ISLAM RAVI, Jan. 8th, 1915.

DAINIK BHARAT MITRA, Jan. 17th. 1915.

The Dainik Chandrika [Calcutta] of the 17th January Writes DAINIE CHANDRIKA, We shall call milk milk and water water. We

shall speak as we are made to speak. What was to be has happened. Those who were fated to die are dead; those who were fated to get wounded have got wounded. The dead will not be restored to life and the maimed and injured will not ever be whole again. So there is nothing to be gained by any pointless discussion—it is best to keep quiet. And we did keep quiet, we said absolutely nothing. But the authorities would not allow us to keep quiet. A commission was appointed to inquire into the facts regarding the party of Sikhs who travelled by the Komagata Maru and with whom the police and soldiers had a fight at Budge Budge a fight in the course of which men who were fated to die met their death and others who were fated to get injured got hurt. The Report of the Commission has now been published, along with a Resolution by the Government of India thereon; we newspapers therefore cannot afford any longer to keep

quiet. So we must speak.

We understand from a perusal of the Report that this party of Sikhs were a most perverse and undesirable lot. Some of them were steeped in sedition, in others the seditious spirit was just being inculcated by Gurdit Singh. They used to read the American paper named Gadhr, were opponents of the British Government and were on the look out for opportunities to create trouble. There were probably secret German influences at work behind them. Though no direct evidence of this be obtainable, there is plenty of indirect proof available. The Canadian Government know that the German Government had instigated them into hatred against the British. Gurdit Singh had incited them. Well and good. We respectfully take it all as true. But the Statesman has inquired in this connection why Government went to the expense of bringing back these men who had left the country. It says that "the impulsive benevolence of Lord Hardinge brought them back to India." Why did he take all this trouble to repatriate these perverse mischief-mongers? It may be said that Lord Hardinge was not aware of their evil disposition. The Report says that the British Consul at Kobe did not send intimation of their character, so Lord Hardinge thought that it was his duty to bring back Indian subjects who were in trouble in foreign lands. The impulse of benevolence was not a bad one and it could not produce any bad effect.

Well and good; that also we admit. But we ask why the wounded Sikhs—who had been confined in hajat, who were arrested after the police had scoured the whole country from Goalundo to Hajipur, who, in dread of the police, sought to save themselves by disguising themselves as Bengalis —why these 90 Sikhs have been released? Why were not they prosecuted? Why were these accused let off, though in this riot Englishmen of position were among the killed? Why were not steps taken to have these men properly punished? When they were let off, we imagined that they were released because there was no proof against them at all. Now a perusal of this Report suggests that they were a body of anarchists, steeped in sedition, who tried to force an entry into Calcutta in order to create trouble. Why then were they released? Not only were they released, but they were conveyed at the public expense to their homes under the escort of high police officers. Why is the

public money wasted like this for the benefit of anarchists?

· A perusal of the Report also suggests that a careful search of the Sikh passengers of the Komagata Maru would have led to the seizure of a large number of revolvers. That work was not carried out carefully. The police are to blame for this. But a Sikh wrote a letter to the Statesman saying that he and his fellowpassengers were searched once at Hong Kong and were again subjected to a most careful search by the Bengal police near Saugor Island, but no revolvers were found. The correspondent who wrote this disclosed his name and address. Why does not the Report contradict this serious allegation of his? Sir William Duke was present during the riot; but the Report says nothing as to what he did or what he failed to do. The Daily News characterises the Report as a white-washing one. We do not know whether the dirt inside has been completely covered by this coat of wood did nothing water ments the Sixbs. A low European Follow

whitewash. Many black spots still appear visible to our eyes. Since however, Government says that it is all beyond reproach, we must say ditto and

acclaim the officers concerned heartily.

As the inquiry was held with closed doors and as the arrested Sikha had been released, it would have been wiser not to have published the Report The sensation caused by the war had practically driven out of the public mind the whole affair of the Komagata Maru and no one ever thought of the Budge Budge Riots. But the publication of the Report has revived old memories. When the arrested Sikhs were released, people supposed that the curtain had dropped on the scene, the matter was closed and needed no further public discussion.

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When, however, Sir William Duke was translated to the Conneil of India, men in the know smiled a sly smile and said nothing. Sir Frederick Halliday is now going away on long leave. Many people are trying hard to suppress a smile at this news and say nothing. But the publication of this Report and Resolution is bound to create a new agitation in the course of which some amount of veiled sedition may make itself manifest. So we hold that it would have been well not to have printed this Report.

DAINIE BASCMATI. Jan. 18th, 1915.

The Dainik Basumati [Calcutta] of the 18th January writes as follows on the Report of the Komagata Mary Komagata Maru affairs. Committee and the Government Resolution on it :-

Our first and chief question is Why like pardanashin ladies did the Commission record evidence en camera? We are unable to make out what injury would have been done had it been taken in public. The Government Resolution also says nothing in support of the recording of evidence en camera. Public access should never be prohibited, except for grave reasons, to the sittings of any committees appointed to enquire into a matter the

truth about which the public has a right to know.

The Resolution at the outset thanks the members of the committee who undoubtedly deserve thanks for their labours. The Government is also satisfied with the Report, for the Governor-General in Council considers the views expressed by the committee reasonable, judicious, just and impartial: There can be no doubt that the committee has carefully collected and considered all facts relating to the matter under enquiry. It has at last come to the conclusion that the Sikh passengers of the Komagata Maru became very discontented while returning from Canada. It is true that only a small part of them became actually rebellious, but still the mental attitude was danger-We have not yet got in hand the evidence on which the committee has built this conclusion. But still it is no wonder that the circumstances under which the Sikhs were compelled to return to India should have made them discontented. It is, nevertheless, true that however guilty they might have been, Government tried to deal with them kindly and, lest they should, on arriving at Calcutta, disturb public peace, made arrangements to send them to their native villages direct. Unfortunately through the fault of a few leaders they could not understand the good intention of the Government. Their leaders willingly misled them. Government regrets that through a misinterpretation of its honest intention and the wickedness of a few men, a number of foolish and ignorant people have lost their lives. Government regrets also that a number of innocent wayfarers and officers on duty lost their lives in the

The committee has tried to find out to what extent German influence was responsible for the riot, but it has found no evidence in this direction save that the steamer had been chartered through a German agent and was at one time a German steamer. There is evidence, however, to prove that the Sikh passengers read inflammatory papers at Shanghai and California. Next, when the passengers disembarked their persons, the Report says, were not carefully searched. If so, did the committee enquire through whose fault this defect in searching occurred? The riot could not have occurred, had the search been carefully made.

Sir F. Halliday gave the order to fire. The committee says that he ought not to have given this order. It ought to have come from Mr. Donald, for the place of occurrence was within his jurisdiction. Superintendent Eastwood did nothing which might excite the Sikhs. A few European Police Sergeants behaved roughly towards some people, but that was nothing to be wondered at under the circumstances. We think that when the people were excited and discontented for various reasons, no rough treatment should have

been given to them. The Report has declared the police innocent. The committee clearly says that the police acted with great restraint on the occasion. It was the excited Sikhs who behaved very rudely and with unrestraint towards the Police. This is no doubt happly news. The Resolution makes no mention of Sir William Duke. He was an eye-witness of the occurrence. It is rumoured that when the incident occurred, Sir William was making arrangements for a special train at the station. It is a wonder that the Resolution makes no mention of an official like him, who at one time officiated as Lieutenant-Governor of Bengal, although he was personally present at the scene of occurrence.

However that may be, we await the publication of the full Report of the

Committee with the evidence of witnesses.

The Calcutta Samachar [Calcutta] of the 17th January quotes with approval the findings of the Komagata Maru Komagata Maru affairs. Committee, but advises Government to punish those who have been found to have committed mistakes.

50. The Hitavadi [Calcutta] of the 15th January does not oppose powers being taken by Government to extend the The Legislative Council.

term of office of the elected members of the Legislative Council to obviate the inconveniences of a general election in winter. But such powers should be taken for this occasion only. Else if Government has general authority to extend the term of office of elected members, it will mean that the elected members will lose touch with public opinion.

51. The Dainik Chandrika [Calcutta] of the 13th January writes that it has always opposed the transference of the

capital to Delhi. History shows that no ruler was ever able for any length of time to retain his capital at Delhi. Misfortune has dogged Lord Hardinge personally ever since he moved to Delhi. Hindus have an idea that the site of Delhi is accursed, since Indraprastha was built there after the Khandav forest had been burnt down. In fact this part of India has been associated with wars and slaughter and the downfall of individuals and states to a degree which makes one shudder to recall. A Dr. Hodgson has published a report on the serious sanitary disadvantages of the town and its neighbourhood. A healthy town can perhaps be built up if the whole of the present town is rased down to the foundations and a new town erected. Anyway, it is doubtful if the war will leave sufficient resources in the hands of Government for the building of a new Delhi on a sufficiently comprehensive scale. Had a new direct railway communication been provided between Delhi and Karachi, that might have contributed to the prosperity of the new Delhi. And it is doubtful if funds can now be forthcoming for such a railway. Expenditure on all branches of the Government has been increasing since the days of Lord Curzon, and funds from now onwards are likely to be scarce. It is very doubtful if the new Delhi will ever materialise into the great and beautiful city conceived by the town-planners.

- DAINIE CHANDRIKA.

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GALGUTTA BANACHAR, Jan. 17th, 1914.

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The Hitavadi [Calcutta] of the 15th January deprecates the proposed legislation empowering raiyats to sell their Amendment of the Bengal Tenancy Act. jot rights. It will encourage improvidence among the thriftless raiyats and bring them within the clutches of the money-lender. Again, if a jot is sold piecemeal, it will make the realisation of rents by the zemindar difficult. The Rangpur Landholders' Association has recently made certain suggestions in the interests of zemindars which deserve careful consideration at the hands of Governwith the control of t

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HITAVADI. Jan, 18th, 1915

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53. The Nayak [Calcutta] of the 14th January is astonished that the Gaekwar of Baroda should advise Hindus to adopt "Strange advice." European social ways outright. Has not he realised that our present sorrows are all due to our own lack of faith in our own institutions? We must practically recognise the good in our own social rules and usages, before we can successfully adopt European usages. Mother, with all thy faults, we love thee still, this must be our spirit. When we can say this sincerely, we shall be able successfully to graft European usages on to our social systems.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MOSLEM HITAIBHI, Jan. 15th, 1915.

The Moslem Hitaishi [Calcutta] of the 15th January reviews the condition of the cultivating and middle classes in Distress among the cultivators Bengal. The former are in great distress and n Bengal. sometimes even starving or living on half meals. The middle class also is in such straitened circumstances that they cannot be expected to help the cultivators. The Government also is embarrassed with the war. Another thing. The cultivators in their distress have eaten up the sceds they had in store for sowing in the ensuing season. It is, therefore, absolutely necessary that the Agriculture Department of the Government should supply them with good seeds when necessary. The attention of the Government is drawn to the matter.

DAINIK BASUMATI. Jan. 15th, 1915.

The Dainik Basumati [Calcutta] of the 15th January urges the Government to prohibit export of rice as it has "Laying by stores of foodprohibited export of wheat. It has also tried to impress on the people of the country the necessity of storing rice in years of good harvest. India is an agricultural country and is bound to remain so for many year to come. Under the circumstances she cannot reasonably expect to be able to keep the wolf always from her door unless she lays by stores in years of plenty. 56. Writing in the Sanjivani [Calcutta] of the 14th January Babu

SANJIVANI, Jan. 14th, 1915.

Hemendranath Datta, Secretary of the Associa-Distress in the muchi quarter of tion for the Elevation of the Depressed Classes, Dighirpara in the Mymensingh district. says that severe distress prevails among the muchis of village Dighirpara, in the Mymensingh district. There are in the village about 4,000 muchis who live on the proceeds of sale of hide. But the war has interfered with the hide business and, consequently, 25 per cent. of the muchis have become thoroughly destitute. An epidemic of cholera broke out among them, but this has been successfully grappled with by a relief party consisting of a paid homoepathic doctor and three volunteers from the local Ramakrishna Sevashram and Mission, headed by Babu Ambika Charan Nath, M.A., B.L. But it is impossible to save the people from starvation and its consequences without public aid. Some aid has come from the students of the Bolpur Brahmacharyyashrama, the Calcutta Brahma Samaj and from Dr. Pranakrishna Acharyya, M.A., M.B., of Calcutta. The society of which the correspondent is the secretary has been giving barley and other articles of diet to the sufferers from the disease. It is also trying to save them from starvation by distributing doles of rice; but this costs Rs. 40 on the lowest scale of 11 powa of rice per head per day.

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HITAVADI. Jan. 18th, 1916.

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57. The Hitavadi [Calcutta] of the 15th January writes that the Englishman holds that we are claiming political Abuse of Indians. concessions in return for our loyalty and the help we have rendered in this war. That is not true. We have been claiming political concessions all along. Hitherto they were refused on the ground that we were disloyal and not to be trusted. We have now an opportunity of showing that we do deserve to be trusted.

The Bangali [Calcutta] of the 15th January writes:-

During the present crisis, Indians have dis-Capital on the political con- played no less zeal in helping the British Empire than the inhabitants of the British Colonies.

Sikhs, Pathans, Gurkhas and other martial races have long been ornaments of the British Indian Army. Bengalis have recently been denied any opportunities of showing their military aptitude, but they are not certainly behind any other Indian race in loyalty or in willingness to help the Government in

other ways.

cessions to Bengalis.

Mr. Bhupendranath Bose, in his recent speech at the Madras Congress prayed for the boon of self-government. This has greatly irritated Capital and led it to indulge in bitterly sarcastic language. Our contemporary points out that the princes and the soldiers who are staking their all in fighting for the Empire have not asked for any favours in return. And why should Bengalis who have not shown any self-sacrifice of the nature come forward for increased political concessions? This kind of observation on Capital's part does not matter much now, for Anglo-Indians have lost their old predominance in the Councils of Government. And men who are steeped in hatred to the marrow of their bones, cannot help displaying their hatred occassionally and our over the excitists vi

It may be true that there are no Bengali regiments, but are Bengalis to blame therefor? Government has so far declined to accede to the repeated prayers of the National Congress to enlist Bengalis as soldiers. The Bengalis are an intelligent people and if they are granted Commissions in the army, they are bound to show their skill as soldiers. But so far Bengalis have not

been taken in even as volunteers. Are Bengalis to blame therefor?

Capital has also pointed out that the Bengalis have contributed the smallest amount of subscriptions to the War Relief Fund. It is enough that we have been able to contribute even the little that we have. For we have had a succession of disasters of late. The bursting of the Damodar embankments wrought dire havoc and epidemics of malaria, cholera and other fell diseases are always present in the country. The outbreak of war has stopped the jute trade and cultivators find themselves without any money. The paddy crop now is almost a total failure. It is enough therefore that Bengalis have been able to render the little help that they have rendered. Capital should have tried to realise all this before turning to abuse the Bengalis.

59. The Hitavadi [Calcutta] of the 15th January takes the Statesman to task for having twitted the Indians on the "The light of the lamp." smallness of the amount raised for the War Relief Fund. What can a poor and purely agricultural country like India do in this respect? The fact is that the recent manifestation of Indian loyalty has impressed the English public and might induce them to grant to India large political concessions. Anglo-Indians strongly deprecate this contingency and hence would like to cast doubts on our loyalty by pointing to the smallness of the amount of pecuniary help we have been able to render.

The Hitavadi [Calcutta] of the 15th January cannot support the Englishman's plea for larger financial help from "Comparative expenditure." India towards the war. India can supply men in plenty if Government trains them up as soldiers, but since England is not short of funds, it is not fair to call upon India for larger monetary help. It is no use saying that the Colonies have given more help than India towards the war. India maintains in times of peace a larger army than she needs. Moreover, the Colonies are richer than India. India regrets that her sons are not allowed to fight in the war on the same terms as the colonists.

The Dainik Basumati [Calcutta] of the 16th January writes that Lord Hardinge in his recent speech in Council India and the War. carefully refrained from all mention of the amount of pecuniary help which India is to render in connection with the war. But the Englishman thinks that India is so rich that she ought to contribute millions of sterling. Evidently it does not realise that the " wealth of Ind ' is as much a myth as the "man in the moon." India is poor and her poverty has led to a deterioration of the physique of her people. Of course India will Jan. 15th, 1915

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HITAVADI. Jan. 15:h. 1915.

HITAVADI, Jan. 15th, 1915.

DAINIR BASUMATI,

gladly give any money she is called upon to give; but she is so poor that anything she may give will be very small indeed compared with the needs of the situation. It is the English merchants in India who now monopolise India's trade and they ought on this occasion to make gifts instead of calling on the poverty-stricken and hungry rayats to do so.

BANGALI, Jan. 18th, 1915.

62. The Bangali [Calcutta] of the 15th January writes: Mr. C. H. Roberts, the Under-Secretary of " The Sepoy." State for India, lately spoke in Parliament to the effect that " the House had warmly to recognise the substantial help that was being afforded to the Empire" by the Indian troops. It is not clear what is meant by the expression " warmly recognise," and whether any concession of new rights is contemplated in return for this help. But this we know that the help in men and money now being freely rendered by India does not spring from any hope of praise or of gain. They feel it their duty to help their rulers in times of trouble and they are glad to discharge their duty. It would be derogatory to our self-respect if we Indians were to ask for concessions in return for our help. Of course we have many wants and we have always tried and will always try to get those wants satisfied. But we can never think of saying "Give us rights in return for what we have done to help you." While this is the only attitude we can take up consistently with our self-respect, it is only natural that our rulers should wish to make us some return for our services. A correspondent signing himself as H. Nath Misra of Cambridge has recently written to the Nation suggesting that the best form this return can take is to grant qualified Indians the rank of commissioned officers. At present no sepoy can rise higher than a subadar and he is debarred from rights which are his under the law. It is merely a custom which thus holds him down-custom based on considerations of "political expediency."

HITAVADI, Jan. 150h, 1915 63. The Hitavadi [Calcutta] of the 15th January writes that it is admitted by experts now that it will be long before Germany is brought to acknowledge defeat, unless of course, some accident intervenes in favour of the Allies. If the war lasts two or three years misfortune will be inflicted on Europe which make one shudder to think of. India's sufferings too will be aggravated. India's resources in men are very large and England is also strong in money. A combination of the two ought to bring the war to a speedy conclusion. Of course it rests with Government to utilise India's resources in men. But Government apparently has no desire to arm us and train us and send us to the front. There should be no delay in taking action in this direction. If we are armed and trained and made into real men, we are bound to prove useful to our rulers.

Moslum Hitaishi, Jan. 15th, 1915.

The Moslem Hitaishi [Calcutta] of the 15th January publishes a long manifesto issued by the Chittagong Islam A Manifesto issued by the Association in which all Musalmans are exhorted Chittagong Islam Association. to keep in mind that the war between Turkey and England is not at all a religious war. It is purely a temporal war waged by the young Turkish general, Enver Bey, in the interest of Germany. Musalman is bound to help the Sultan of Turkey in this war. In fact, the ulemas of Egypt, who are leaders of the Musalman faith throughout the world, have declared that the command of Allah is to maintain peace and order, so that Musalmans should do nothing calculated to disturb them. leaders in the Soudan have declared that Turkey has done wrong in proclaiming war against the Allies and that the Koran deprecates disloyalty. The Musalman subjects of the Allies throughout the world are fighting for their rulers. It is a relief to all Musalmans that the Allies have assured them of their determination to observe the inviolability of all Musalman holy places. England is the largest Musalman Power in the world. Under the benign and catholic British rule Musalmans are making progress in every department of life. It is, therefore, even their supreme interest to live under this rule. Mutual sympathy and co-operation should, therefore, be the guiding principle of the relation between the British Raj and its Musalman subjects. The Musalmans of Chittagong glory in the fact that Chittagong is the oldest British territory in India and that they have ever been loyal to the British Raj. They will never forget the incalculable benefits they have derived from it. The development of the Chittagong Port has improved their condition and the establishment of the Chittagong Madrasa and many other things done by the Government have given an impetus to education among them and opened their path to the public service. In conclusion, the manifesto warns all Musalmans to take care not to be led astray by evil advisers.

65. Commenting upon the speech of Hafiz Ahmad Sahib of Deoband, who declared that he was ready to help the Turks because they were the protectors of the holy places England.

of Islam, and were his co-religionists; but because it was forbidden by their religion to become disloyal he was loyal, the Risalat [Calcutta] of the 17th January says that the blessings which the British have conferred on India and the religious freedom that is enjoyed by the Moslems compel them to become loyal. They must progress under British rule. But it exhorts the Moslems not to forget their religion also.

66. The Hablul Matin (daily Bengali edition) [Calcutta] of the 15th

January reproduces the substance of the article

"The present state and the under the heading "The Present State and the duty of the Musalmans" which has appeared in

the Risalat of the 11th January.

67. The Dainik Chandrika [Calcutta] of the 13th January writes that "Our duty." our Babus have contented themselves with simply making professions of loyalty during the present isis. Very little of the amounts subscribed for the War Relief Fund has

crisis. Very little of the amounts subscribed for the War Relief Fund has come out of their pockets. They are not ashamed to ask for autonomy on the strength of sacrifices made by the Sikhs and the Gurkhas, but how much have they contributed for the relief and ministration of these soldiers? sincere manifestation of loyalty now should consist in measures taken to relieve distress among the people occasioned by the war. Serving the people is now tantamount to serving the Government. Many people have already been thrown out of employment by the war and as Government is now too busy to attend to all these cases of distress carefully it should be the part of loyal subjects to take upon themselves the relief of such distress and thereby relieve partially the burden resting on the shoulders of Government. If people are kept well fed that will mean that they will remain contented and that means so much less anxiety for Governors and the high officials. How little our so-called leaders, like Surendranath for instance, are doing in this direction! And yet strange to say, they want self-government and autonomy. Heaven save us from such self-government! These Babus care for nothing but their own self-interest and command no following among their countrymen generally.

Campaign of immorality in received an advertisement appearing over the Calcutta—entertainments in aid names of many respectable men of position and of the Imperial Indian Relief culture in which it is announced that entertainments will be held for raising money for the

Imperial Indian Relief Fund. Some of the items of entertainment are—

Billiard competition, bars, etc.

Tableau Vivant by Indian ladies and gentlemen.

Variety entertainments, including nautches.

We cannot object too strongly to this arrangement for raising money in aid of the heroic sufferers for justice and freedom on the battlefields by the most immoral means of opening bars where people will indulge in drink and behold nautches by prostitutes. It is most shameful that people should be allowed to vitiate the morals of the society by getting up immoral entertainments and advertising them broadcast. The advertisement says that Lord Carmichael will open the entertainments. We dare say that His Excellency does not know the character of the entertainments to which he is thus going to give public sanction, otherwise he would have had nothing to do with them. We want to know whether the person whose name appears in the advertisement as Secretary has informed His Excellency that the entertainments, which His Excellency is going to open, include indulgence in drink and nautches. We are also unable to make out how the Hon'ble Mr. Justice A. Chaudhuri,

BREALAT. Jan. 17th. 1915.

HABLUL MATIN (daily Bengali edition), Jan. 15th. 1918.

DAINIE CHAMDRIKA, Jan. 13th, 1915.

manufacture of the

181 HIEL BET

Sanjivani, Jan. 14th. 1916. a man of spotless character and pure habits, has become Vice-President of the entertainments and how the names of men like Maharaja Manindra Chandra Nandi, Mr. J. Chaudhuri, who has many times presided over temperance meetings, Mr. Bhupendranath Basu and Mr. H. Basu appear among the names over which the advertisement has been issued. The purpose of the entertainments will be frustrated by their character. Instead of thinking that they are paying money in aid to the heroes on the battlefield, they will think that they are paying it as fees for seeing nautches. The attention of His Excellency the Governor is earnestly drawn to the matter.

DAINIK OHANDRIKA, Jan. 17th, 1915.

69. The Dainik Chandrika [Calcutta] of the 17th January writes that the Komagata Maru Inquiry has disclosed how Germany and Indian seditionists. Germans inspired some of the recent seditions activities of Indians. A pamphlet lately published from the Pioneer Press. too, has admitted as much. We ourselves said so in the past indirectly; but could not clearly speak out because the Germans were then close friends of the British. The late Inspector Nripendrachandra Ghosh was reprimanded for having once reported against a German trading concern. It is lucky, however, that the eyes of the authorities have now been opened.

DAINIE BASUMATI, Jau. 18th, 1915

The Dainik Basumati [Calcutta] of the 18th January says that the conduct of the Kaiser towards his brave Bavarian "Bavarians ready to rebel." troops has made them so discontented that they are about to rebel. The King of Bavaria has found out the designs of the Kaiser who, if he wins, will give all the credit and benefits to Prussia and nothing to Bavaria. What then has Bavaria to gain from the towering ambition of the Kaiser? The King of Bavaria now feels that the war means only loss of men and money to him with nothing to gain in return. Kaiser is haughtily making war on everybody outside on the slightest and flimsiest pretexts. Even this has not given him full satisfaction. Now he will satisfy his military ardour by inciting civil war within his own dominion.

The Samay [Calcutta] of the 15th January, referring to the bust of Sir Ashutosh recently unveiled in Darbhanga Sir Ashutosh's bust. Buildings, writes that Sir Ashutosh will remain for ever enshrined in the grateful recollection of the Bengalis for having accorded their national tongue a place in the University syllabuses up to the B. A. Examination.

DAINIE BASUMATI. Jan. 14th, 1915.

SAMAY,

Jan. 15th, 1915

72. Referring to the unveiling of Sir Ashutosh Mukherjee's bust in the Darbhanga House of the Calcutta University, Unveiling of Sir Ashutosh the Dainik Basumati [Calcutta] of the 14th Mukherji's bust. January eloquently extols the services done by Sir Ashutosh to the cause of high education in Bengal. He has made the Calcutta University rich, turned it into a teaching university and given Bengali a place in it. He jealously guarded the authority and powers of the University and was not afraid even to incur official displeasure in doing so. Under him the University was, as it were, a national council of education. His name will ever be remembered with respect in connection with the University.

NATAL Jan. 16th. 19 8.

Jan. 18th, 1915.

73. On the same subject, the Nayak [Calcutta] of the 16th January writes in the same strain.

der the marginally-noted heading the Dainik Chandrika [Calcutta] of the 18th January writes :-"The late Nawab of Dacca."

It was the partition of Bengal which brought the name of the late Nawab Bahadur Sir Khawaja Salimullah very much to the fore and earned for him the title of "the Nawab of Dacca." But for the late Nawab's support to the partition of Bengal a very large section of the Musalmans of Eastern Bengal would have surely opposed the measure. The help which he gave to Lord Curzon was richly rewarded, for he was decorated. with the title of G.C.I.E.

Nawab Salimullah wielded enormous influence over the Musalmans of Dacca but he never abused it. He always employed this influence to the service of the Government. The Musalman community owe him a debt of gratitude, for it was he who took advantage of the golden opportunity afforded by the partition of Bengal for infusing them with a new life. He was truly a leader of men and deserves to be heartily respected. We, Hindus, however,

cannot cherish his memory with gratitude. Nawab Salimullah could have. if he wished, prevented the riots which took place between Hindus and Musalmans in Eastern Bengal after the partition of Bengal. May be it was not quite possible for him to do so in every case, but certainly he could have if he chose, prevented the ill-feelings between the two communities from assuming the dangerous form they did. True, those ill-feelings have abated to a great extent since the Balkan War; but it is by no means the result of anything done by him. His influence upon the rising generation of Musalmans had of late been markedly on the wane and instances had been becoming rather frequent of the speaking out and acting against his wishes. We cannot say whether this weakening of the Nawab's influence was due to the annulment of the partition of Bengal, or the sympathies shown for Musalmans by Hindus during the Balkan War, which opened the eyes of the former, or to his indifference to wordly matters as a result of bodily infirmities. However, the Nawab has left the world at a very critical juncture; for who knows how much he would have been slighted by the Musalman community if he had lived longer?

We must, however, admit, for the sake of truth, that in the Nawab Bengal has lost a man of action and a favourite of Fortune. He never missed a good opportunity and the Musalman community will not easily find a clever leader like him. We know that the Musalmans of Bengal are Bengalis and that their advancement and well-being mean the advancement and well-being of the province as a whole. Nawab Salimullah tried to mould them into a different shape—after the model of their co-religionists in the Upper Provinces. And though he failed in his attempt he became indirectly instrumental in infusing a new life into the community. We are, therefore, sorry for his death. There is a dearth of leaders in the whole of Bengal, and the loss of a Musalman leader is felt with equal keenness by Hindus and Musalmans. We do not know what Fate has in store for the Hindus and Musalmans of Bengal. But Nawab Salimullah has died at a very critical moment,

our religion.

and the situation looks very gloomy indeed. 75. The Nayak [Calcutta] of the 13th January writes that it is a hopeful sign that we Bengali Babus have now " A hopeful sign." seen the error of our old idea that simply by giving up our own social usages and aping the manners of Europeans, we shall attain to social equality with the ruling race. It is noticeable that even men like Surendra Nath, C. R. Das, B. Chackravarti, and others are now becoming admirers of our indigenous culture and civilisation. We must carefully conserve this tendency so that our social diseases may all be cured in time. It is something that we have now learnt that higher even than the European creed of equality is the principle of subjection to the shastras inculcated by

76. The Bangali [Calcutta] of the 16th January writes:—

The spirit of egotism is the foundation of "My Bengal-my Bengali." national unity and greatness. It is this spirit which is the secret of the greatness of the Western nations and it is its absence which has brought about the degeneration of the Bengali people. There are great men among them, but they lack the sense of pride in what is their own their country, their nation and their glory. There is no life in them. The Bengali has imported into his country the habits, manners, customs and laws of other nations, but has not been able to assimilate them. He has abandoned his once charming village for the flimsy glitter of the town; the joint family system is to him an anachronism, affection and unity between brothers is to him now a thing unknown; and he prefers the Western diet of bread and meat to the luscious fruits and toothsome vegetables of his own country. There is in his life no method, no harmony, but a grim chaos. And it is only if he learns to prize what is his own at its true value, if he can leve his old village life, if the religion, arts and industries of his country succeed in filling his heart with pride, that any order will be evolved out of this chaos, that he will stand before the world once again as a man. He should give to Bengal, that land of gold—though now unfortunately desolate as a cremation-ground, the first place in his heart. To him it should be Bengal first and the rest of the country afterwards. Bengalis are now to be found in every part of India Jan. 13th. 1915.

BANGALI.

and, in fact, in every part of the world, and they are engaged in founding for Bengal a "Greater Bengal" as the Britons overseas have founded a "Greater Britain." Bengalis have now secured a prominent place among the enlightened nations of the world; and it only requires a spirit of appreciation of this greatness for their nation to be united and strong. Littles wind panil as . Hi er all

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INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday, 23rd January 1915.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As It stood on 30th September 1914.]

No.	Name of publication. "Amrita Bazar Patrika" (N.)	Where published.		Edition.		Name, caste and age of Editor.	Circulation.
1		Calcutta		Daily	•••	Mati Lal Ghosh, Kayastha, age 60	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto		Monthly	•••	Kumud Bandhu Chakrabartti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	•••	Daily	•••	Surendra Nath Banarji, Brahmin, age 68	4,500
4	"Caloutta Budget " (N.)	Ditto	•••	Do.	•••	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Specta- tor" (N.)	Ditto	•••	Weekly	•••	Lalit Mohan Ghosal, Brahmin, age 40	500 (Suspended)
6	"Calcutta University Magazine." (P.)	Ditto	•••	Monthly	•••	Khagendra Nath Mitra, Kayastha	300
7	"Collegian"	Ditto	•••	Fortnightly	•••	Nripendra Nath De, Kayastha, age 37	1,000
8	"Culture" (P.)	Ditto	•••	Monthly	•••	Gan Ch. Ray, Hindu Baidya, age 46	500
9	"Darjeeling Mail" (N.)	Darjeeling	*: * <u>.</u>	Weekly	•••	Rajendra Lal Sen, Hindu Satgope, age 30.	300
10	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	•••	Monthly	•••	Satish Ch. Mukharji, age 52	600
11	"East" (N.)	Dacca	•••	Weekly	•••	Mohim Ch. Sen, Brahmo, age 61	200
12	" Habiul Matin " (English edition.) (N.)	Calcutta	•••	Do.	•••	Saiyid Jelal-ud-din, Muhammadan, age 61.	1,000
13	"Health and Happiness"	Ditto	•••	Monthly	•••	Kartik Ch. Basu, Kayastha, age 45	4 500
14	" Herald" (N.)	Dacca	•••	Daily		Priya Nath Sen, Hindu Baidya	2,000
15	" Hindu Patriot"(N.)	Calcutta		Weekly		Sarat Ch. Ray, Kayastha, age 46	1,000
16	"Hindu Review" (P.)	Ditto	•••	Monthly	•••	Bipin Ch. Pal, Hindu Teli, age 49	700
17	"Hindu Spiritual Maga- zine." (P.)	Ditto	••	Do.	•••	Mati Lal Ghosh, Kayastha, age 60	400
18	"Indian Empire"	Ditto	<i></i>	Weekly	•••	Shashi Bhusan Mukharji, Brahmin, age 56.	2,000
19	"Indian Express" (P.)	Ditto	•••	Monthly	•••	Purna Ch. Basu, Hindu Kayastha, age 50.	250
20	"Indian Messenger" (N.)	Ditto	•••	Weekiy	•••	Pratab Ch. Som, Brahmo, age 51	650
21	"Indian Mirror"(N.)	Ditto	•••	Daily		Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
22	"Indian Nation"(N.)	Ditto	•••	Weekly	***	Sailendra Ghosh, Kayastha, age 30	800
23	"Indian Royal Chronicle"	Ditto	•••	Monthly	···	Shamlal De, Hindu Subranabanik, age 46.	Unknown. A few copie published a times.
24	"Industry" (P.)	Ditto	•••	Do.	•••	Kishori Mohan Banarji, Hindu Brah- min, age 35.	1,000
25	"Modern Review" (P.)	Ditto	•••	Do.	•••	Rama Nanda Chatarji, Brahmo, age 59	2,000
26	salman" (N.)	Ditto		Weekly	•••	M. Rahaman, Muhammadan, age 33	1,000

No.	Name of publication	Where published	Edition:	Name, caste and ago of Editor,	Girculation,			
27	"National Magazine" (P.)	Calcutta	Monthly	Kali Prassana De Hindu, Kayastha, age 66.	500 Miles			
28	"Pilgrim" (P.)	Ditto	Do	Upendre Nath Basu, Brahmin, age 43	500			
29	"Regeneration" (P.)	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200			
30	"Reis and Rayyet" (N.)	Ditto	Weekly	Jogesh Ch. Datta, age 63	350			
31	"Review" (P.)	Ditto	Monthly	Jogendra Rao Bhagawan Lal, Brah. min, age 32.	1,000			
32	"Telegraph (N.)	Ditto	Weekly	Satyendra Kumar Basu, Brahmin, age	1,200			
33	"Unity and the Minister"	Ditto	Do	M. N. Basu, Brahmo	400 to 500			
34	"World and the New Dispensation." (N.)	Ditto	Do	Mohim Ch. Sen, Brahmo, age 60	400			
35	"World's Messenger" (P.)	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400			
36	"World's Recorder" (P.)	Ditto	Do	Kali Pada De, Kayastha, age 48				
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-creation allow resources a first adjuste processes to their work with an arrange 71. Referring to the recrudescence of dakaities, murders and other oda ban same tol di orimes i in a Serampur and its meighboure Village defence parties. hood, which has prompted the inhabitants to form. vigilant societies, the Telegraph is glad to find that, in response to this public demand, the authorities have been pleased to grant sanads to seven village defence parties, exempting them from the operation of the Arms Act so far as the possession and use of such weapons as the lathi, the spear and the how and arrow are concerned. Indeed, the Deputy Inspector General of Police has himself visited Serampur and has promised to supply regulation lathis. to the parties if required and has also suggested the enlisting of local pelicemen, in temporary appointments of Rs. 10 per month. Unfortunately, however, when these volunteers, who have agreed to patrol the town at night, have asked for firearms, they have been refused. It is this sort of half confidence which nullifies the good effects of most measures. Meanwhile dakaities are of daily occurrence, and threatening letters have been received by well-to-do inhabitants not only at Scrampur, but also at another subdivisional headquarters, the police, as usual, being quite unsuccessful in putting a stop to these crimes. What is it possible for the law-abiding population to dof Lathis or even spears can never withstand the onslaught of firearms and swords and so the journal fears very little success will meet the zeal and activity of the village defence parties. On the other hand, if the rulers will not have confidence in the people, the paper does not quite see how the former can complain of the want of co-operation by the latter. The journal, therefore, calls His Excellency the Governor's attention to the necessity of establishing not only village defence parties all over the presidency, but also of providing them with firearms, to be kept in safe custody, for emergencies.

72. The Amrita Bazar Patrika writes that in reply to a question put by the Hon'ble Mr. M. B. Dadabhoy, Sir Reginald Craddock, at the last meeting of the Imperial Legislative Council on Tuesday, the 12th instant, laid on the table a statement showing for each

province for the years 1912 and 1913 the number of persons charged with murder, the number of capital sentences passed, the number of persons acquitted of the charge of murder, the number of appeals by Local Governments against such acquittals and the number of persons sentenced to death as a result of such appeals. Taking the twelve provinces together, the paper finds that the number of persons sentenced to death by the Sessions Judges was 828 in 1912 and 974 in 1913. This gives a ratio of 20 and 21 convictions, respectively, to the number of persons actually charged. And what is the number of acquittals? Why, it was 1,946 in 1912 and 2,237 in 1913. This means that fully 48 per cent. of the number of persons charged in 1912 and nearly 50 per cent. of those in 1913 were acquitted by the Sessions Judges! In other words, some 50 per cent. of those sent up on charges of murder—and their mental and physical sufferings, not to speak of their expenses, can better be imagined than described while on trial—are afterwards found to be innocent men! What a commentary on the police method of investigation and detection of crime! As to the number of appeals by Local Governments against acquittals, they fell from 57 in 1912 to 29 in 1913. It is yet too premature to say if this is due to a mere accident or is the result of the agitation made in England against this practice.

73. The Bengalee feels it its duty to give expression to the sense of insecurity which prevails in the towns and villages on both banks of the river from Baranagore to Naihati. It is no case of unfounded or needless alarm. Within the last month or six weeks there have been five dakaities in the riverside towns and villages; and unhappily in all these cases considerable property has been looted, and with one exception, there have been no arrests. At Chatra, near Serampur, a band of young men have formed themselves into a defence

TELEGRAPH, 16th Jan. 1915.

AMRITA BAZAR PATRIKA, 18th Jan. 1915.

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committee, and with the support of the authorities are doing useful work. The paper thinks these should be provided with firearms, subject to such conditions as may be deemed necessary. One of these dakaities, at Nawabgunge. was accompanied with considerable violence, when three persons were more or less seriously wounded. The dakaits proceeded to their work with an assurance of safety which is not creditable to those responsible for the lives and properties of the people. One woman had a baby in her arms, and she was asked to take off her ornaments. She begged for a little time to put away the baby, to enable her to comply with the order of the dakaits, but delay was inconvenient and she was belaboured and had one of her ribs broken. The police-station was within a stone's throw of the place where this dakaiti was committed. In the Barrackpur Subdivision many of the thanas are undermanned and the number of constables is below the sanctioned strength. The dakaits came in a boat evidently from Naihati on the opposite bank of the river. There are police patrol boats, but they are of little or no use. The journal ventures to suggest, in view of these frequent cases of riverside dakaities, that there should be two steamers with an adequate contingent of police; one patrolling from Baranagore to Barrackpur and the other from Barrackpur to Naihati. It is the sense of immunity which the dakaits enjoy that encourages them in their work of lawlessness. The people are unarmed, helpless, and defenceless. The police force is insufficient. The only wonder is that cases of dakaiti are not more frequent than they are. Licenses for firearms should be more freely given. They can be given under adequate safeguards which will prevent all abuse. It is morally wrong and politically inexpedient to consign a people to a state of abject helplessness to be the prey of lawless brigands. The journal appeals to the Government with some earnestness in a matter which is causing uneasiness and discontent, and trusts prompt measures will be taken. The first duty of the State is the protection of the lives and the properties of the people committed to its care, with the peo

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village defence parties all over the presidence utalso of providing them

AMBITA BAZAR PATRIKA, 20th Jan. 1915

74. The Amrita Bazar Patrika remarks that the proceedings of the Assam Legislative Council, held on the 5th Janu-Legal status of Indian subjects ary, furnish another illustration of the unreal in Shillong. character of the so-called non-official majority of the Provincial Legislative Councils. There are 10 official and 15 non-official members in the Assam Council, and of the latter five are Europeans, so it was feared from the beginning that the five nonofficial Europeans were non-official more in name than in reality, and the proceedings of the last Assam Council meeting have fully confirmed the apprehensions about the real character of this apparent non-official majority so far as questions are concerned, on which the official view does not coincide with the non-official Indian view. A resolution was moved by the Hon'ble Mr. Kamini K. Chanda, to bring the town of Shillong, the seat of the Local Government and the place of meeting of the Legislative Council, under the jurisdiction of the regular courts, as the Indian communities at Shillong are not at present under the High Court or the Sessions Court. This is a matter which most vitally affects the Indian communities in Shillong, but which has absolutely no concern with the non-official European. The mover therefore appealed earnestly to the non-official European members to vote in his favour, not with a view, as was clearly explained, to defeat the Government with their votes, but in order that the Government might better appreciate the strength of the case if it had the support of the European planters, but all in vain. Two of the three European planters present were absolutely unmoved and voted with Government, and only one, the Hon'ble Mr. Hawkins, refrained from voting on either side, the result being an official majority of 2, all the non-official Indians present voting in favour of the resolution and the officials opposing it in a body. The local rules which are now in force, where the Indians are concerned, but which of course have no application to the European, who is expressly governed by the statutes enacted by the Legislature, were expressly framed under regulations applicable only to territories

"inhabited or frequented by barbarous and semi-civilised tribes." Now, does this description apply to the present condition of Shillong? Who are the Indian communities who "inhabit or frequent" Shillong! Do they desire a continuance of the present arrangement of do they wish to be brought under the regular laws and normal systems of administration? "there are incidents compoted with the first at Budge Budge which approve

to require further enquiry and this wall be made," but the publication of The rest of the second of the the second contract of the second contract of

75. Mr. Mallet's report on the work of the Indian Students' Department The Indian Students' Depart during the year ending June 1914, is calculated to remove, remarks the Bengalee, the bad odour which that institution has unfortunately got into with a section of the student community. Mr. Mallet says that "the Students' Department exists for no sinister political purpose but simply to help the students who want its assistance." If this object is always remembered in conducting the proceedings of the institution, it is difficult to understand why it should be unpopular with any class of students. The journal believes with Mr. Mallet that the institution has been started with the best of intentions, and the prejudice to which it may have given rise will die out in time. While it may be true that the educational institutions of the United Kingdom are all independent organisations, guided by their own particular objects and rules, it must not be overlooked that if these centres of culture evince an exclusive spirit in the case of Indian students, the fact is bound to produce a disastrous effect on the growth of that Imperial sentiment which is now the chief requirement of the Empire. The Students' Department should, therefore, make it its special function to persuade these ancient educational centres to throw open their doors to the Indian students; and if they do not, it is open to the India Office to retaliate. For instance, the Magdalen College, which indulges in this luxury, might be told that its alumni will not be admitted to the open competitive examination for the Indian Civil Service. A little pressure of this kind would bring about the desired result. Culture indeed should know no colour, creed or class interest. How can these institutions maintain their reputation as seats of liberal learning if they refuse admission to students on the ground of race or nationality? The paper fully shares Mr. Mallet's deep regret that Magdalen, the college selected for the residence of the Prince of Wales, should refuse to admit British-Indian subjects from the East. When Mr. Mallet feels that this is a just grievance of the Indians the journal hopes he will leave no stone unturned to remove it.

16th Jan. 1914

(h)—General. 76. While reserving fuller comments on the report of the Komagata Maru inquiry, the Indian Mirror hastens to say The report of the Komagata that the conclusions arrived at by the Committee Maru inquiry. will give satisfaction to all dispassionate and unbiassed readers. The Committee have found that many of the passengers of the Komagata Maru were men of dangerous character, and that if they had been allowed at large in Calcutta, they would have endangered the public peace. The Committee, therefore, commend the action of the Government of Bengal in deciding to send them back direct to the Punjab without giving them an opportunity of disturbing the public tranquillity during the present state of war. All this, of course, was fully evident before the inquiry was held. The Committee's finding as to the conduct of the police proves that the attitude taken by a certain section of the press was unjustifiable. The officers, both European and Indian, are found to have treated the passengers with the greatest courtesy and consideration, although many of the returning Punjabi emigrants behaved in a very insolent and discourteous manner.

77. The Bengalee is glad that the Report of the Committee on the Budge Budge riot has been published with a Resolution of Government thereon. The Resolution gives the leading features of the Report and enables one to form a fairly INDIAN MIBROR

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17th Jan. 1916.

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accurate idea of its contents. The paper desires to congratulate the Government of India on the publication of the Report. It is one more proof of the selicitude of the Government to take the public into their confidence in a matter in which public feeling had been strongly roused. The paper notes that the enquiry is not yet complete, as the Government Resolution days that "there are incidents connected with the riot at Budge Budge which appear to require further enquiry and this will be made," but the publication of the Report and the Resolution of the Government is not, and very properly the journal thinks, delayed in consequence. There is a reference in the Report to German intrigue inspiring the whole movement connected with the voyage of the Sikhs from Hong Kong to Vancouver. The evidence on the subject is meagre, for even if German influence has been at work, there is no direct proof in support of it. There are, however, two very suspicious circumstances which deserve mention. In the first place the Komagata Mara belonged to a German Company before it was sold to its present Japanese owners, and secondly it was a German agent who procured the ship for Gurdit Singh and his followers. Against these circumstances two facts have to be mentioned which considerably neutralize their value. The German agent obtained a commission for his work, which probably he would have foregone if he was a political intriguer, and further he did his best to persuade Gurdit Singh to give up the voyage. There can, however, be no doubt from the Report that revolutionary literature was freely circulated amongst the emigrants. This is said to be the work of American societies which naturally found among a body of discontented men a favourable opportunity for propagating their The Committee finds that the Government of Bengal was justified in arranging to bring the emigrants down to Budge Budge and then sending them on to the Punjab, but it doubts whether the methods employed were the best that could have been devised. The journal dissents from the Committee in the view that it was wise to have brought them down to Budge Budge and that it would have been dangerous to have let them loose in Calcutta to create agitation and to spread disaffection, and thinks the danger in this direction has been greatly exaggerated. As it was, Calcutta was empty at the time when the emigrants arrived, it being the Puja season, so that if the emigrants had been brought in contact with the leaders of public opinion a wholesome and mollifying influence would have been exercised on their minds which would have abated the fervour of their revolutionary ideas. The paper has no hesitation in saying that if a body of leading men from the Punjab had been brought down and had been allowed to discuss matters with them, the whole of this trouble would have been avoided. The Committee find that it was the Sikhs who fired the first shot and that neither the police nor the troops were in any way to blame, though they are of opinion that the Magistrate of the 24-Parganas and not the Commissioner of Police should have given the order to fire. This, however, is a technical matter which does not trouble the public very much, though perhaps it would have its legal value if any person claimed damages for injuries inflicted on him as the result of the firing.

PATRIKA. 164h Jan. 1916.

The dismal reports, writes the Amrita Bazar Patrika, about the Small-pox—Its prevention and ravages of the small-pox epidemic in Calcutta at present, once more raise the important question as to whether vaccination provides all the necessary protection against it. The journal does not intend to embarrass or thwart Government in its attempt to combat this terrible disease by means of vaccination which it, and many eminent medical men, honestly believe to be a very potent one. Government deserves all credit for what it is attempting in this direction, but that is no reason why the paper should not comment on the subject, especially when it sees what a great and vital difference of opinion exists as to the efficacy of this measure. The pro-vaccinators have, there is no doubt, claimed too much as the results of vaccination. They claim it to be almost infallible as a prophylactic. But is it really so? Commonsense and unprejudiced experience teaches the journal that if vaccination affords some protection, it has also its evils, which have been noticed and pronounced not merely by lay men and unscientific people, but by some eminent scientists of the West, the late Herbert Spencer being among them. The duty of the rulers under such circumstances are two-fold, firstly, to keep an open mind on the matter, till the pro-vaccinators and anti-vaccinators fight out their case or till some sure and really efficacious remedy, which is beyond the pale of controversy, can be found for it. Viewed in this light, the compulsory vaccination that has been forced in India is a measure which, as the paper has always maintained, can never be supported. It is not compulsory in England, it should not be so in India. Secondly, Government should try and restore the old indigenous treatment of small-pox, which a too hasty and enthusiastic adoption of vaccination has practically stamped out of the country. When inoculation was forcibly suppressed in this country and vaccination substituted in its place, the argument used for this measure was that inoculation, producing the real small-pox disease, might, and did, result in epidemics, whereas there was no such fear with the vaccine lymph. But the paper would ask if Government had, on the eve of introducing compulsory vaccination, any reliable statistics to prove that the number of small-pox epidemics or of deaths from small-pox was considerably less than when the system of inoculation was universally followed?

79. The Amrita Bazar Patrika, in carefully going through the proceed-The meeting of the Bengal Proings of the recent meeting of the Bengal Provincial vincial Association on Agricul-Association candidly remarks that it will not serve ture. in the least, the purpose for which it was evidently

held. The object of the meeting obviously was to furnish new information of a practical nature on agriculture, either by suggesting new and improved methods which could be adopted or by showing how new crops could profitably be grown, with a view to encourage those inclined to take up agriculture as a profession or to help the existing cultivators to better their prospects. But nothing of the kind was done at the meeting. It was something like a debating club, in which those who wanted to speak gave their personal views, impressions or experiences. The first subject taken up was jute. The President was of opinion that it was "inadvisable" for the Government "to put pressure on raiyats either to increase or decrease the area "of any crop. He further said that the policy of the Department, with the approval of the Government, was confined to the problem of devising means for improving the outturn per acre. Of course nobody wished that the Government should exert pressure in this matter, but then considering the abnormal circumstances caused by the war, the people very naturally looked up to Government for advice as to whether the cultivators should or should not restrict the area for cultivation of jute. It is now too well known that if Bengal has been hit hard by the war it is in a great measure due to the practical stoppage of the sale of jute or to the abnormal fall of its price. That being so, it is a serious matter for consideration, both for the Government and the people, whether the cultivators should or should not restrict the acreage under jute cultivation. The Government of India has already issued a communique expressing its views as to the necessity of restricting the acreage under cotton cultivation and the extension of wheat cultivation. Why should not the Government issue a similar communiqué setting forth its views on the cultivation of jute in Bengal for the next year? If there is no certainty as to the end of the war in the near future, the prospects of jute must continue to be very gloomy indeed. That being so, is it not a safe course for cultivators this year to grow paddy in larger quantities than in the past? A pronouncement on this point will carry great weight with the cultivators.

The Ripon statue. to believe that it will be unveiled in March next, and hopes by His Excellency the Viceroy. There is something exceedingly appropriate in the ceremony being performed by a Viceroy whose policy recalls to mind the sympathetic and progressive rule of his great predecessor. To the people of Bengal it will mean the redemption of a long-standing obligation. It is more than 30 years ago that Lord Ripon left India, and since then many Viceroys have come and gone. They have all had their statues and memorials, but the greatest of them, who enthroned himself in the hearts of the people, is without any outward mark of public honour. All that the journal can say is that it feels it as a matter of shame and humiliation. The paper rejoices that at last a long-deferred public duty is about to be discharged.

PATRIKA, 16th Jan. 1916.

> BENGALER. 17th Jan. 1915

HABLUL MATIN, 13th Jan. 1915. 81. The Hablul Matin writes that the people of India may be classed

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Hindu and Moslem mutual cooperation.

under two broad divisions—Hindu and Moslem.

The former is greater in numerical strength, but
the latter is superior in cohesion. The Hindus

of the different provinces differ in customs and spoken dialects and have po social connection with one another. The Moslems, on the other hand, speak the same language, profess the same religion and have no social difference. The inferiority in the numbers of Moslems is compensated by their solidarity. For centuries the Hindus and the Moslems had striven for the mastery of the Indian continent. Now, they are peaceful neighbours enjoying the blessings of Pax Brittanica, owning allegiance to the same gracious Sovereign and living under the protection of the same benign Government. It is, therefore, reasonable to suppose that the Hindus and Moslems should forget their old feuds, and work together to promote their common interests. It would be suicidal to the progress of the two communities, if they assumed any longer a hostile attitude towards one another. Occasional differences have arisen between them, necessitating the intervention of the law, but this is disastrous to the future progress of the country, and care should be taken that such disgraceful episodes do not occur in future. It is of the utmost importance that joint Boards of conciliation, consisting of Hindus and Moslems of the locality, should be formed at important centres, to settle all differences by arbitration. In case there is want of unanimity, the leading official of the district, the Magistrate or the Judge, should be asked to act as Judge and his decision should be binding on both parties. The differences which lead to breaches of the peace are confined to the ignorant masses. They are caused by religious bigotry or narrow prejudice on either side. The great remedy for such evils is education, and it is in the interest and the duty of the respectable classes of Hindus and Moslems to do all in their power to diffuse knowledge among the masses. Education is the certain means of destroying the spirit of selfish antagonism and exclusiveness among the people, and the sooner this is realised the better. There is apparent cordiality between the educated Hindus and Moslems, but not much active co-operation, and they should, therefore, realise that their interests are in common, both having their duties and responsibilities to fulfil. It is a matter of deep regret that the appointment of Moslems to responsible posts sometimes gives rise to unfavourable comment in certain Hindu newspapers. The Indian press is mainly controlled by the Hindus, and it is a source of great pleasure to record that its tone is, on the whole, friendly to the Moslems. The Moslems have no powerful newspapers to protect their interests, and it is, therefore, the duty of the promoters of the leading Hindu newspapers to devote one or two special columns advocating the claims of the Moslems. Another knotty question is the number of Moslems in such representative bodies as the Legislative Councils, universities and municipalities. Surely the Hindus should not grudge any provision, being made, whereby a certain number of Islamic members can protect the interests of Moslems. The journal is aware that the separate system of electorate for Moslems, for the Legislative Council elections, is disapproved of by the majority of Hindus and it admits that much can be said against such a procedure, but still the paper thinks that the Hindus should not object to its continuance now for some years to come. The Moslems, on the other hand, should work with the Hindus to raise India to her proper place in the British Empire. They should realise the mistake which the majority of them committed when they refrained from joining the Congress at its inception. Now, the blunder must be rectified, and the paper is glad to find that the community has now rallied under the banner of the Congress. In industrial matters, too, the Hindus and the Moslems must co-operate to increase the wealth of the country. The salvation of India depends upon their co-operation. During recent years, the Hindus have started many industries and now they should welcome qualified Moslems as shareholders, partners and assistants. They will find the Moslems trustworthy, active and useful. Such close connection will bring about true friendship between the two communi-There cannot be any true social relation between the Hindus and the

Moslems, so long as they do not feel and act like brothers. There is nothing to prevent the most orthodox Hindu or Moslem from meeting in social functions and enjoying the pleasure of familiar intercourse. It should be observed that there is a closer relationship between the Hindus and the Moslems in the United Provinces, the Punjab and in Bihar than in Bengal. This is due to the fact that the spoken dialects-Hindi and Urdu are practically the same. In Bengal the Hindus and the Moslems speak the same vernacular, yet things are not so satisfactory. Both the Hindus and the Moslems should note this fact and set about putting matters right. The question of cow-killing is the crucial point of difference between the two sections of the Indian community. It is, indeed, a matter of regret that religious prejudice is very strong on both sides regarding this knotty problem. In this matter, there should be mutual compromise. Hindu and Moslem representatives should meet together and settle some fixed rules regarding the Bakr-Id sacrifice, so that no disturbance may occur in the future. Another source of mischief is the offensive language used by certain authors, Hindus and Moslems, in their compositions. Many of the Moslem writers have applied offensive terms to the religious rites of the Hindus. This should be strictly prohibited. On the other hand, many Hindu poets and novelists have written on Moslem characters in the darkest light. The future of India depends upon the friendship and co-operation between the Hindus and the Moslems of India. In the name of God, in the name of India, in the name of His Gracious Sovereign the King-Emperor George V, let the Hindus and Moslems embrace one another as brethren, and take a sacred vow to live on terms of eternal friendship and work in harmony for the regeneration of the motherland.

82. The Mussalman invites special attention to the speech delivered by
Mr. Petavel at the Overtoun Hall the other day on

Educational colonies. the desirability of forming a branch of the Educational Colonies Association here. It appears, though the journal has not studied the question thoroughly, that Mr. Petavel proposes to organise co-operative production as a commercial undertaking, and to organise people to produce the necessaries of life for themselves in exactly the same way as they are organised to produce for commerce. The surplus product would be disposed of to pay interest, the cash portion of the manager's pay and other cash expenses. He suggests means as to how to get capitalists or the Government to establish such industries. He says that the proposed industrial establishments, at first to be started with the aid of philanthropic investors, producing the various necessaries of life, using good modern methods, would be the best industrial and agricultural schools. Youths employed in them would shortly be able to earn their living by a short day's work and so they would be able, says Mr. Petavel, to get some schooling whilst earning their living. The speaker urges that this industrial organisation in the form of "Educational Colonies" would offer a solution of the whole problem of popular education, and as every one is interested in this problem, both capitalists and Government would, he says, come forward to help the movement. Prima facie the scheme seems to be a very good one and the journal hopes with Sir Gurudas Banarji that Mr. Petavel's proposals will be given a fair trial.

83. The Indian Mirror remarks that the Bengalee continues its prophetic Bengales's prophetic articles, which, briefly put, would appear to be The articles. nothing less than plain hints to the British Government, that unless it gives quickly and gracefully all that is demanded, it will be compelled at no distant date to do so, not exactly at the point of the bayonet, but through the force of adverse circumstances resulting from the present war with Germany. Its new demand is to thrown open unreservedly all ranks of the Indian Army" "to every class of His Majesty's Indian subjects." The Bengalee does not seem to be satisfied with the sepoys, who though fighting for the Empire at the front, yet have the mark of the "mercenary on them." The journal thinks that such an aspersion on the character of the brave Indian soldiers who are loyally and ungrudgingly sacrificing themselves in the trenches at the front is most unfair. "Even the German Huns could not have made a more cynically cruel and disparaging remark about these gallant Indian sepoys. The term "mercenary" is opprobrious,

MUSSALMAN, 15th Jan. 1915.

INDIAN MIRROR, 16th Jan, 1915. unjust, unwarranted, as applied to the Indian, or any section of the British Army. The Bengalee does not say how the proposed Nationalist Army will support itself. Will it support itself by looting and brigandage as in the old Mahratta days? Nor is it stated whether the future recruits for the Indian Army are to be drawn from "every class and section of the Indian people" by ballot or vote, and if they are to serve in the same way as some of the Municipal Commissioners, District Board members, and dual members of the Supreme and Local Councils serve the civic Government—only for the glory of the thing! The Indian Mirror wonders if anything can be more unfair! Can anybody be silly enough to take all these prognostications seriously? The man in the street, nay even the hawkers of the Bengalee itself, know well enough what all this means. His Excellency the Viceroy, in his Council speech the other day, referred to certain "exceptions" to level-headed journalism. The paper wonders if he had such writings as those of the Bengalee's in view. Any way, the effect of these on immature minds should not be ignored. 84. Referring to the comments of the Bengalee on the Pioneer's article

INDIAN MIRROR, 17th Jan. 1916.

regarding the propagation of sedition and anarchy Bengalee on military among school-boys in Bengal, the Indian Mirror service as a safety-valve. observes that the Bengalee thinks that these youths should be afforded opportunities for winning martial glory, as this would be a very healthy safety-valve for the excitable and effervescent spirits of young students" and so strongly advises that Bengal should be made one of the recruiting areas for the Indian army. Well, remarks the paper, a military career for the Bengali youth, as a safety-valve for political unrest seems as good a treatment as the amputation of a leg to cure a headache. Viewing, however, the problem seriously, the question is whether the idea is sane and practical. The first thing to be taken into account is the fact that the traditions, the genius and the history of the Bengali race, all militate against this idea. Whatever else Nature intended the Bengalis for, she never meant them to be a race of warriors. The Bengalee's argument is that there are now solid grounds for revising the estimate of the Bengali character. How? Is it because some youths have learnt the cult of assassination and the art of bombthrowing? If these are the grounds on which the Nationalists base their claim to be admitted to His Majesty's Army, the paper must say it is a most impudent argument. Further, to argue that for the want of a legitimate outlet, the effervescent spirit of Bengali youths has found its gratification in dakaities, bomb-throwing and other anarchical pastimes, is to misread and misrepresent the whole history of the political unrest in this country during the last few years. All these phenomena are directly traceable to the mischievous agitation set on foot by mischievous political intriguers. The unrest" was started by the agitation against the partition of Bengal. Swadeshi and boycott fanned it into a blaze, and picketing and religious fanaticism helped to develop it into an anarchical propaganda. Never till now was it suggested that the sudden development of military ardour in Bengali youths had anything to do with the political unrest or the anarchist propaganda in the land. The attempt to reconcile anarchism to military service is, on the face of it preposterous, since the object of the first is the subversion of the constituted authority, while the basic idea of the second must be loyal service to that authority. Anarchism and military service are by no means convertible terms. How military service can be a safety-valve for anarchism, therefore, remains to be proved. There is doubtless a spirit of restlessness abroad. No one, who is not blind, can fail to recognise it. How to guide this spirit in the right and proper channel is the problem of problems at the present day. But let not the manifestation of sudden energy and restiveness on the part of these youths be mistaken as a burning ardour for military glory. Nor will it be safe, prudent and statesmanlike to entertain the silly idea that aggressive restiveness can be cured by yielding to the whims of the Nationalist press. That the present war, so full of momentous consequences, of infinite possibilities and of world-wide results, should strike the imagination and rouse the ambitions of a keen-witted, and intellectual community like the Bengalis, is not to be wondered at. But why allow all this energy, all this kneenness and eagerness to learn and serve, to run riot in impracticable fantastical ideas? Those who are truly imbued with the patriotic spirit will find many ways to serve the motherland outside the field of visionary and irritating politics.

The Bengales observes that Hindus and Muhammadans alike in

Bengal have received the news of the death of Nawab Sir Salimulla of Daeca with a feeling of The late Nawab of Dacca. profound sorrow. The Nawab was the most important personality in Eastern Bengal; and to day all Bengal think and feel alike. There was indeed a time when the feeling of the Hindu community was different with regard to the late Nawab. Those were the days of the partition agitation when Bengal was divided and distracted, but those days are happily past and gone. Muhammadans and Hindus are to-day a united people, co-operating with each other and loving each other as brothers and countrymen, ready to make common cause for a common motherland. Foremost against the agitation for the modification of the partition, the late Nawab was also foremost in the work of conciliation when the partition had been modified. The representative of a great and princely family whose benefactions have enthroned them in the hearts of the people of East Bengal, the Nawab possessed in an eminent degree the qualities which befitted his exalted position. A warm friend, a generous host, gifted with extraordinary powers of compromise and conciliation, he not only enjoyed the high favour of Government, but ruled his community in East Bengal with almost princely sway, and to them his word was law. He had of course behind him the prestige and authority created by the benefactions of his illustrious father and grandfather; but the goodness of his heart and his evident sincerity enabled him to maintain for himself and his family their proud position in Eastern Bengal. The death of such a man is a great loss to Hindus and Muhammadans alike, and the journal wholeheartedly associates itself with its Muhammadan fellow-countrymen in their sorrow at the death of their great leader. The paper only hopes that his son and successor will worthily maintain the great traditions of the family.

86. The Amrita Bazar Patrika deeply regrets the death of the Hon'ble Sir Nawab Salimulla Bahadur of Dacca. That

he was a grand personality in Eastern Bengal goes without saying. His natural abilities were immense and he was a born leader. Unfortunately bereft of the vast wealth he inherited, he could do no good to his native town, the inhabitants of which are under such deep obligation to his illustrious father and grandfather for their munificent gifts. In his heart of hearts he was a friend of the Hindus; but circumstances over which he had no control made him an enemy of the latter. Originally he was as bitterly opposed to the partition of Bengal as any Hindu, but latterly, under official pressure, he was not only forced to support it, but to lead a crusade against the Hindus which terminated in the ever-regrettable affair at Jamalpur. If he had been left alone, he would have been a fitting leader both of the Mussalman and Hindu communities.

Federation and the Princes of India.

Federation and the Princes of It is satisfactory to note that even the Pioneer with all its reactionary ideals, is carried away by the prevailing impulse and pleads for federation, in

which India should be included, as a remedy, to the urgent need of a readjustment in regard to Indian affairs, after the termination of the war. It is, however, to be a federation of the Princes of India, in which the people are to have no share; and the Allahabad journalist says that the Congress politician, with his usual indifference to the Native States and his lofty visions of self-government on colonial lines, may assent to the prospect of the Native States being left behind and shut out altogether from the confederation of the Empire. Not so the constructive statesman, who cannot fail to recognise that they are equally entitled to consideration with the democratic element in British India, to which, indeed, they may be regarded as a complementary. This is a libel upon the Congress politician who has always felt a genuine interest in the development of the Native States, and in his arguments for progressive rule in British India, quotes with pride the example of Baroda and Mysore as model States, whose example in some matters, the British Government may, with advantage, imitate. The Congress is not indeed indifferent to the affairs of the Native States, the only provinces in India BENGALES. 19th Jan. 1916.

AMRITA BASAR PATRIKA, 1986 Jag, 1916.

BSU ALBU, 2018 Jan. 1915. where there is real self-government. The solution of the situation lies, therefore, in a federation in which the representatives of the people will have a political voice and share, independently of any Council which may be formed of the Native Princes. The journal is distinctly in favour of such a Council; but it is not insensible to the tactics of the enemies of Indian progress who, in the name of a Council of the Princes, would stifle the formation of a federation of the people. Nor will their tactics blind the paper to the obvious duty it owes to the Princes of India, for the people are fighting a double battle both for the Princes and for the people of India which are complementary to one another and strengthen one another by their mutual Tuitone and and principles as brother interaction. But Colden and E. N. BIRD, Contractor and the first that the state of the state of

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